OVIDS

METAMORPHOSIS

Tranſlated Grammatically,

And alſo according to the propriety of our *Engliſh* Tongue, ſo far as *Grammar* and the Verſe will well bear.

Written chiefly for the good of Schools, to be uſed according to the directions in the Preface to the painfull School-maſter, and more fully in the Book called *Ludus Literarius*, or the *Grammar-School*, *Chap.* 8.

LONDON,
Printed for *J. F.* and *Andrew Kemb*, and are to be ſold at his Shop on *St. Margaret's* Hill in *Southwark*. 1656.

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15 Orc. 64 Richardson

x871
Ogm. Eb
1656

To the painfull SCHOOLMASTER,

Desirous to reap the fruits of his labours, and to see the blessing of the Lord, by the new means and helps which he affordeth daily.

15 Dec. 64 Richardson

IF you desire to finde the benefit, and reap the fruit of this, and the like Grammatical Translations with me, without inconvenience, do these things; at least make triall that you may be able to judg truly hereof.

1. Cause all your Scholars, who take construction to be very pefect in the rule of construing, as it is set

down in the *Ludus Literarius*, *cap.* 8. or more ſhort in the *Poſing of the Accidence*.

2. To be able to lay perfectly without book, or to turn unto preſently any of the Rules of *Grammar* which are uſually learned.

3. For taking of their Lectures, direct them in this manner following, and ſee that they can do it,

1. That one of the two Seniors of the Form which is to uſe the help hereof, having the Tranſlation, do in all more hard places reade unto the reſt of the Form either the Lecture in *Engliſh* firſt, as it is tranſlated, or at leaſt the brief ſum or ſenſe of it, out of the inmoſt Columns, over againſt the Tranſlation of the Lecture, to give them ſome light and underſtanding of the meaning of it.

2. That one or both of the Seniors looking upon the Tranſlation

on together with the Authour in *Latine*, cause the rest, each in his order, first to reade his piece, and in reading to observe all things according to the direction in the said rule of construing, and then to construe and give a reason according to the same rule, why it must be so construed, and not otherwise. And where any stick or go amiss, varying from the Translation, to recall them to the rule, demanding of them what the rule teacheth to be taken first, and what in the next place; so to help them by the Translation, where none of their fellows can finde it out, to give both *Grammar*, sense and variety of phrase in *English*, according to the Text in the Translation, and to the third Column compared together, by the help of the marks.

Thirdly, when they have construed twice or thrice over, and that the very lowest and worst can

conſtrue, that they cauſe them likewiſe to parſe according as they conſtrued, *viz.* each his piece, giving the reaſons of every word.

Fourthly, afterward let them direct them to be able to give each thing obſerved in the uttermoſt Column for notation, hiſtory or otherwiſe. And this for taking their Lectures.

Secondly, for preparing their Lectures herein;

Firſt, cauſe each to ſtudy and make their Lectures perfect by the help of the Tranſlation and their *Grammar*, to be able, ſo ſoon as they ſhall be called to ſay,

Firſt, to deliver the *Engliſh*.

Secondly, the *Latine* both in proſe and verſe, *viz.* Firſt, in a pure *Latine* ſtile in proſe, and then turning that into the Poets verſe. Which practice will be both a good help for making *Latine*, and alſo a moſt plain way to enter them

in

in making a verſe. And afterwards to be able to conſtrue and parſe without book, rendering a reaſon of every thing; to give the phraſes, to vary them, and to do whatſoever the Tranſlation directs unto. Thus let them do in all the the Authours thus tranſlated, ſo far as the Authour and Tranſlation afford them help.

Secondly, cauſe them at their leiſure, oft to conſtrue over amongſt themſelves all which they have learned in the Authour; the two Seniors onely, or one of them directing the reſt by the Tranſlation that they conſtrue truly. And eſpecially make them to conſtrue it oft out of the Tranſlation, looking onely on it, each his piece, all the reſt looking upon their *Latine* books; which will be a help to cauſe them to keep all moſt perfectly, and chiefly if they obſerve phraſe and difficulty as they proceed.

ceed. And much more if they be warned to construe them oft over, privately at home, and sometimes be examined of a sudden in several places.

By these means, (unless daily experience can deceive) these Translations will prove worthy the acceptance and use of our chief Schools; when hereby all the middle Forms of the School may both take and each ways prepare their own Lectures of themselves, at least with very little help or trouble of the Master; and that as profitably and surely in every respect; as if the Master gave, or heard the giving of them himself: when they are caused hereby to search out and give a reason of each word why it must be so construed, parsed, and used in that place, that the Master ordinarily shall need but onely to examine them, when they are prepared. Thus to avoid

not

not onely that common toil to the Maſter in giving each Lecture, but alſo that he may ſave all that time which is ſo ſpent, to imploy much of it with his higheſt Forms in the chief Authours *Latine* or *Greek*, in giving their Lectures, or hearing them to take their own Lectures of themſelves, for their greater furtherance and better fitting for the Univerſity, and likewiſe for the credit of the School, and in examining and poſing, which is the beſt quickner of their wits, and ſpur to all good learning. Hereby, moreover, ſhall the children be fitted with underſtanding and judgment, how many ways to make the beneſit of their Authours. Or elſe that the Maſter may beſtow the more time and pains, amongſt the loweſt and firſt Forms, for the better entring and grounding of them: which being rightly performed makes all their proceeding

after-

afterwards full of certainty and pleaſant delight. In this one thing (and that by means of theſe helps, there may be many mo of a Form, and every one able to prepare his own Lecture, and alſo that all of them may ſo eaſily and ſurely by oft repetitions, and their own private pains, keep all which they have learned) I finde ſo great gain without loſs, in redeeming ſo much time to be imployed upon other moſt neceſſary uſes in the School, yea ſo much freedom from many occaſions of diſcontentment and over-wearying my ſelf, and ſo ſweet an allurement to provoke the children to ſtudy of themſelves with contention and delight, as that it makes me bold to commend the uſe of them to all of this function, that they may be partakers of the ſame comforts. To omit the ſundry other benefits, and namely, for beating out the right

ſenſe,

ſenſe, and *Grammar* rule in each place, with propriety in our own Tongue, ſo much as I have been yet able in my ſtreights of time. Give them not overmuch at a time, but that they may all learn ſo perfectly as that what they have learned may be a Schoolmaſter to that which followeth, and make experiment hereof: for this Eſſay and the many defects and ſlips in it, let the difficulty in this kinde of tranſlating (to frame it each way both for *Grammar* propriety, purity, variety, and to fit it to the childrens capacities in every reſpect, and meet to all the intended purpoſes without inconvenience, and that in my continual imployment in my calling) plead for me. I doubt not but all they who have or ſhall make trial of it, (as ſome learned have done) will favourably accept it. Afford me your help in ſhewing how to amend it, directing

ing your Letters to the Printer to be delivered, and future Editions shall (God willing) send it forth more perfectly, with all the rest. In the mean time desiring still an increase of your love and prayers, for finishing my work; I commend you to him, whose this and all my Labours are; and shall rest yours, as his goodness shall vouchsafe mercy.

J. B.

Contents of the Columns.

THe *inmoſt Columns contain the ſum of the Hiſtory, which is to be firſt read and underſtood.*

The ſecond contain the Grammatical *Tranſlation made plain and eaſie according to the propriety and purity of our own Tongue, ſo far as* Grammar *will well bear.*

The third have variety firſt of Grammatical *conſtruction, where the* Engliſh *is over-harſh to be placed in the Tranſlation, noted with an* Aſterisk, *or litle Star thus* (*)*; and ſecondly, variety of other Phraſes better to expreſs the meaning, directed by an* (r).

The

The fourth sheweth the resolving of sundry difficulties in allusions and the like, for better understanding of the Author, with some more obscure notations, Tropes, and other necessary points of Learning.

THE FIRST BOOKE of the [a] *(r) Transformations of P. [r] Ovidius Naso.

Here first is set down the Exordium or entrance into this Worke, conteined in these four first verses. Which consisteth of two parts *viz.* a Proposition, and an Invocation.

1. The Proposition sheweth the Authors intent, which is to set down a continued History of the first creaiton of all things, and the change of them after.

The Exordium [or entrance] into the whole Worke.

MY *desire is (r) to speak of *b* *bodies changed into new shapes. *c* *O [ye] Gods,

*Metamorphosis. (r) Changes. (r) Ovid. * [My] minde carrieth [me] viz. desireth. r I intend, or I am purposed or determined. r To intreat of. *Forms or shapes changed into new bodies. * [O ye] Gods (for even yee have changed those shapes) & no other.

a Metamorphosis signifieth a change of one likeness or shape into another, of μορφὴ forma, wherof commeth μεταμορφόω transformo, and μεταμόρφωσις transformatio. Some Bookes have; of the Metamorphosis or Transformation, in the singular number, others of the Transformations in the plurall: it is one in effect; one sort speaking of the whole Worke in generall, the other of the particular changes.

b Formes changed into new bodies, for bodies changed into new forms, by a figure most common among the Poets called *Hypallage*. *c* This is usuall with the Poets, to begin with the invocation of those Gods which they thought to be the principall Authors and Directors of the matters whereof they writ.

d *favour

d *Aspirate*] signifieth to blow prosperously unto. A metaphor taken from the windes blowing, fitly upon the sailes of a ship, for furthering it in sailing.

* *Favour ye, &c.* * *Aspire ye unto, or blow ye unto* viz. *Prosper ye, or give good successe unto.*

* *Beginnings or attempts.*

r *Ye and none other.*

* *Perpetuall*, viz. *so continued as no transformation is omitted, but every one fitly knit unto another, that one Fable might seeme to arise of another.*

r *Creation of the world.*

d * favour my * enterprizes: (for (r) even ye have changed them) and draw ye out a * continued verse from the first (r) beginning of the world [even] untill my times.

Fable I.

Of the Chaos, *or of the first and most admirable* Metamorphosis, *viz. of the forming or fashioning all things out of the* Chaos: *and first of the four Elements made out of it.*

BEfore the (r) Sea and

r *Seas.*

2. The Invocation of the Gods is to prosper this attempt: And that first, because this trãsformation was their worke alone. Secondly, for that his desire is to draw out the Story in a continued verse, even unto his own times, and to make each Fable to arise and depend every one upon each other.

This *Ovid* teacheth to be the order of the Creation according to the Poets, as they had received from the ancients, who it is most like had seene or heard of the sacred Scriptures,

* earth

Which although it be not in all things agreeable to the Scriptures, it in many things cōmeth very neer thereunto.

Before Heaven or Earth were made, there was but one form or fashion of all things.

This the Ancients called *Chaos.*

* earth, and *e* (*r*) Heaven, which covereth all things.

There was one * forme *f* nature in (*r*) the whole world.

* Which they called *g* (*r*) *Chaos*, [which was] (*r*) a rude and confused (*r*) heape.

Neither [was there] any thing but a (*r*) lumpish

* *Earths or lands*
r *The outward circumference wherein are the Sun, Moone, & Stars, called the Firmament, or Heaven.*
r *One onely.*
* *Countenance, shape or fashion.*
r *All the world.*
* *Which forme or countenance.*
r *Men termed, or the Ancients called.*
r *An impolished and undigested mass, or a greatness without distinct ornr order.*
r *Lumpe.*
r *Sluggish or heavie and immoveable without art.*
r *Contrary or repugnant.*

e *Cœlum quasi variis sideribus cœlum*, or *q.* κοῖλον *a concavitate.*

f Of natnre, *viz.* of all naturall things, wherof Nature is the Author. *Met efficientis*, for Nature is thus described. *Vis quædam qua omnia nascuntur.*

g *Chaos* signifieth *hiatus*, or, a gaping of χάσκω *hisco.* The Poets mean by it a confused heape or lump, which they hold to have beene eternall, and that out of it God formed all things, contrary to the Scriptures, which teach that God made this first, and then all things out of it by his Word alone. They seeme herein to allude to that *Gen.* 1. *ver.* 1, 2. That in the beginning God created the Heaven and the Earth, and the Earth was without forme and voide, and darkness was upon the face of the deep, &c. yet missing in the chiefe, that God created first the very lump or mass.

r *Seedes viz. the beginning of all things disagreeing among themselves, heaped or confused in the same place, or in the Chaos.*

Which was a confused heap without all order.

And nothing but a dead and unmoveable lump without all Art.

Yet having the seeds of all things heaped up together in it

h These seeds were chiefely the foure Elements, called the first bodies, of which all things consist.

(r) disagreeing h seeds of things not well joyned, (r) heaped up together in the same.

There was as yet no Sun to give light to the world.

i *Titan* [son to *Cœlum*, and *Vesta, viz* to the heaven & the earth.

i No Sun gave light as yet to the world;

Nor Moone to chang and increase.

k *Phœbe*, sister to *Phœbus* the Sun, so called of φοῖος splendidus, because of their brightness.

* *The new Moone repaired.*

Al. *the Moone repaired her hornes.*

r *Renew or restore*

Neither* did *Al.* the new k Moone (r) repaire her hornes by increasing.

l The earth alone of all the Elements remaines immoveable, and is therfore called the center of the world, because it is in the middest of all the Elements towhich all things descend.

* *Neither.*

r *Neither did the earth poised, &c. hang in the aire.*

* *weighed by her, &c. or stained up.*

r *Proper.*

* *Weights.*

* *Poured about, or compassing it about.*

* (r) Nor yet the l earth * poised with her (r) owne * weight, did hang in the aire * compassed about

Nor earth hanging equally of it selfe in the middest of the aire.

[it]

Neither any sea reaching along by the bankes of the earth.

[it] neither * had the *m* sea reached out her arms by the long * banke of the earth.

* *the sea had reached or stretched out.*

* *Brinke or shore.*

m Amphitrite. the wife of *Neptune*, here put for the Sea. *Met. Sub.*

All parts of the world were mingled and confused in one.

* And likewise in what [part] *was earth, there was also both earth, sea and aire.

* *Earths or Lands.*

* *And also.*

* *There was.*

Al. *Skie.*

The earth was unstable.

So the earth was (r) unstable,

r *unsetled or moveable.*

The water not to be swom in.

the water (r) not to be swom in.

r *Not possible or fit to be swom in.*

The Aire without light.

The aire was * without light, *

* *Needing, or wanting light.*

Nothing had the right shape.

nothing had the proper form.

* *The own form or [shape] did remaine to nothing, or to none of the four Elements,*

One thing hindered another.

n And * one thing (r) was against

n Contrary qualities were in the same subject, which now cannot be in the same manner.

For that all things did strive together in the *Chaos.*

* *Another thing stood against the [things.]*

This he ſpeaketh either according to the opinion of thoſe Philoſophers, who thought Nature to be ſuperior to God, & more mighty then he, as it is in the ninth Book.

Or [&] may be taken for *id: rſt, melior natura, viz.* God that better nature, ſo the words following import, that he divided, & others: becauſe in one body.

Cold things did (r) fight with * hot, * moiſt with dry.

Soft things [did fight] with * hard (r) things having weight * with things without weight.

o God and a better nature (r) took away this (r) ſtrife.

For he * divided the * earth from heaven and the * water from the earth.

r *Strive or contend.*
* *Hot things.*
* *Moiſt things [did fight] with dry things.*
* *Hard things.*
r *Weighty or heavy things.*

* *Did ſtrive with things.*

* *Ended, or breake, or determined.*
r *Contention.*
* *Cut away or parted in ſunder.*
* *Earths.*
* *Waters.*

Cold with hot.

Moiſt with dry.

Soft things with hard.

Heavy with light.

Thus much concerning the Chaos: Now the Poet ſheweth the firſt generall change how the foure Elements were made out of this, and by whom, and ſo all things out of them.

That God the beſt nature took away this ſtrife.

Dividing the earth from heaven, and the waters from the earth.

And

The pure skie from the foggy aire.

And having ſeparated theſe forth of the Chaos.

He bound each of them in their own proper place, and ſetled them in a quiet peace.

The fire or fiery power of the heaven bending downward & ligheſt, in the higheſt place.

And * ſeparated the (r) liquid * skie from the p * foggy aire.

Which after * he had tumbled out and * taken from the * confuſed (r) heape.

He bound [them] being * ſeparate in * place, with a * quiet peace.

(r) The fiery * power of the heaven * bending downward, and without weight, (r) ſhined out,

* *Severed or diſtinguiſhed.*
r *Pure, clear, bright, free from corruption.*
* *Heaven.*
Thick or Maſſie.
* *He had rouled out.*
* *Exempted.*
* *Blind or diſordered.*
r *Lumpe or Chaos.*
* *Diſſociate in [their] places, or ſevered aſunder.*
* *Places.*
* *Agreeable.*
r *The fire.*
* *Force, or ſtrength.*
* *Bowingdownward.*
r *Appeared.*

p The thicke aire wherein the clouds and raine are bred.

and choſe it ſelf a place (r) in the (r) higheſt tower.

r *In the higheſt part of all.*

The aire next to it in lightneſs and place.

r *Chiefe.*

The aire is next to it in lightneſs, and in place.

The ſolid earth preſſed down with the weight of it ſelf, and drawing all all heavie things unto it, in the lowcſt place.

r *Groſs and heavie.*

r *The great & heavy parts out of the Chaos, or Weighty things.*

The earth [is] more (r) ſolide then theſe, and q hath drawn (r) the great Elements with it.]

q The earth is ſaid to draw all heavie things, becauſe all heavie things do naturally deſcend to it.

r *Ovid* doth doth not aſſigne the third place to the earth, but the loweſt, as being the heavieſt, and drawing down all heavy things unto it, and ſo the water compaſſing it about.

r And is preſſed downe with the heavineſs of it

The water flowing upon, and compaſſing the utmoſt parts of the earth in the third.

r *The utmoſt parts of the earth flowing upon it, in many places compaſſing it about, not covering it all.*

The water flowing about it.

Hath poſſeſſed (r) the

utmoſt

utmost [places] and kept in (*r*) the solide globe.

r *the Earth.*

FABLE. II.

Of the full and perfect forming and fashioning of the four chief parts of the world, and the adorning each of them with their proper creatures, more specially of the creation of man last, to be Lord of all.

In this Chapter the Poet sheweth, that having thus divided the Chaos into parts.

Al. WHen he, *a* which soever

Al. *So when he which of the Gods soever he was.*

a Here the Poet making as though he was ignorant which of the Gods it was which divided the foure Elements, intimateth, that it was some greater and more mighty then those which the common sort tooke for Gods.

ver

* *Cut, or hath cut, or ſeperated.*
r *Set in order.*
* *Reduced or brought back,* viz. *digeſted it.*
* *Being cut.*
* *in the beginning.*
* *he winded round or made round the earth.*
* *To the faſhion or ſhape or like to.*
* *Orbe or bowle.*
r *That it might be.*
* *Equall or round and of like weight.*
r *On every ſide.*
r *The mediterranean ſeas.*

ver of the gods he was, * had divided the (r) heape ſo diſpoſed, and * brought it * diuided into parts.

* Firſt of all *he made the Earth round * after the faſhion of a great * Globe, (r) leaſt that it ſhould not be* even (r) of evety part.

First, he made the Earth round like a Globe.

That it might be equall on each ſide.

Then he poured abroad (r) the narrow ſeas, and commanded

Then he poured abroad the ſeas.

b Fretum is any narrow ſea where it ſeemeth to boyle à *fervendo*, or as ſome will *a fremendo.*

them

Commanding them to ſwell with the winds.

them * to ſwell with the (r)whirling winds and to compaſs about the ſhores of the earth * invironed [rthereby.]

* *To begin to ſwell or to rage.*
r *Violent, vehement or fierce windes.*

to invirone the earth.

* *Gone about, or compaſſed in or hemmed in.*
r *By thoſe ſeas.*

After he made fountains, and the great ſtanding waters, as Lakes, and Fens.

* Moreover he added (r) fountaines, and * huge ſtanding ponds, and (r) lakes;

* *He added alſo.*
r *Springs.*
* *Unmeaſurable ſtanding waters or fens.*
r *Pooles, meeres or deep places, alwaies full of water.*

Alſo rivers kept in with crooked banks.

And he (r) girt in the rivers (r) running downwards, *with crooked banks.

r *Compaßed in, or compaſſed about.*
r *Turning downe-wards.*
* *Thwart, or winding, or ſidelong banks.*

Which being diſtant in places one from another.

* Which being * diſtant in places, are (r) ſupped

* *Which [rivers.]*
* *Divers or ſeparate.*
r *Swallowed up.*

up partly of the [earth] it ſelf.

Are ſome of them ſwallowed up of the earth.

Partly do they (r) come into the ſea, and being received [there] (r) in a field. (r) Of more free water, they (r) beat upon the ſhoares * inſtead of banks.

Others of them run into the Sea.

Where they have more liberty, as in a large field.

And ſhores inſtead of bankes.

He commanded alſo the (r) champaine fields to be * ſtretched abroad the *c* (r) valleies to (r) ſettle downward. *The woods

Next hereunto he ſtretched out the Champaine fields.

Making the valleyes to deſcend.

The woods to be covered with leaves.

to

r *Runne.*

r *As in a field, or in a more large place of waters.*

r *where there is more liberty or roome for them.*

r *Dash against.*

* *For bankes.*

r *Plaine fields.*

* *Extended or ſtretched out, to lye even all abroad.*

c A valley is properly the hollow between two hils.

r *Vales or dales.*

r *Deſcend.*

* *He commanded the woods.*

Commanding them to ſwell with the windes. Mountaines & rocks to aſcend.

He likewiſe divided the Heavens into five zones or parts; two on the right hand, two on the left, and the burning zone in the middeſt

He divided likewiſe the Earth into five climates proportionable to the five zones in the Heavens.

to be covered with * leaves, the * craggy mountaines to aſcend.

And as two *d* * zones * divide the heaven on the *e* right part, and * as many more on the * left, * the fift is more (r) burning (r) then thoſe:

So the * providence of God hath (r) diſtinguiſhed (r) the burden included, (r)

* *A leafe, viz with boughs of trees.*
* *Stonie hils to ariſe, or rocks.*
* *Girdles or circles.*
* *Cut.*
* *So many, or even ſo many*
* *Left [part]*
* *The fift. [zone.]*
r *Hot or ſcorching.*
r *Then the four*
* *Care.*
r *Divided.*
r *The Earth compaſſed about within thoſe zones or Circles*
r *By the ſame number of five viz. hath divided the Earth into ſo many parts.*

d Zona ſignifieth both the part of the body which is girt, and the girdle it ſelfe which girdeth it.

e Cœlius Rhodiginus ſheweth out of *Cleomedes*, a notable expounder of the difficulties of the Poets, that *antica*, or the fore-part of the Heavens is the Weſt, whither the heavens turne, *quoniam illuc annuit mundus*; ſo the hinder part towards the Eaſt, from whence it is carried towards the Weſt; and thereupon the left part towards the South, the right toward the North, like as it is if we ſtand with our face towards the Weſt.

by

by the same number; and even so many * climates are * set in the earth.

* Whereof *f* that which is (♀) the middle is *g* not habitable for heat.

* Deepe snow covereth * two [of them:] * and also he placed as many more between those two.

And hath given [them] * a tēperature * (*r*) heat being mixed [in them] with cold.

Whereof that which is in the middest is not habitable for heat.

The two uttermost are extreamely cold

The two middle, *viz.* between the cold and hot of either side, temperate, of an equall mixture of hot and cold.

The

** Cuts, divsions circles, or regions.*
** Preßed or stamped.*
** Of which climates that &c.*
r *in the middest*

** High.*
** Two [climates of those climates.]*
** And he hath set even so many between both or either of them.*

** A temper.*
** The flame.*
r *Having mingled or tempered them of hot and cold.*

f The fifth which is the middle, is more hot and scorching then the rest, for the neerenesse of the Sun passing over it twise in the yeare.

g Thus the ancients thought, but our travellers find it otherwise.

The ayre hangeth over theſe, which is ſo much heaviet then the fire, as the water is lighter then the earth.

The aire hangeth over * theſe, * which is ſo much heavier then the fire, *h* as the *Al.* weight of the water is lighter then the weight of the earth.

* *Thoſe climates.*
* *Which is heavier then the fire by ſo much, by how much it is lighter then the Earth, [and] then the water.*
h *Pondus leviis* Al. *Pondere levior.*

In the ayre he hath placed both the little cloudes, *viz.* fogs and miſts, and alſo the great.

* There he hath commãded both the (*r*) little and great clouds to * ſtay, and the Thunders * to move * mens hearts.

* *He hath commanded both the little clouds [to ſtay] there, and the great cloudes to ſtay there.*
r *Fogs or miſts.*
* *Stand or abide.*
* *About to move or able to terrifie mens mindes or the hearts of men.*

The terrible thunder.

And together with the * lightning, *i* the

* *Humane minds.*
* *Lightnings.*

i All windes are cold by nature.

wind

winds making the cold.

* Moreover, the * maker of the world hath not (r) permitted * the aire to be used of these* every where*there is scarcely any withstanding of them now.

(r) When as every one of them ruleth his own blasts in a divers (r) region.

*But[that] they would teare the world in pieces: k

Lightning. Windes.

He also limited the windes, that they should not have free liberty of the ayre.

For that they are so boystrous, that they hardly can be resisted.

Although he have restrained every one of them to his owne part and region.

Because they would. otherwise teare the world in pieces thorough the vehemency of the discord between them.

* Colds.

* And also.
* Framer.
r Suffered or granted * to these.
* The ayre to be had or to have the ayre, viz. free liberty of the ayre.
* It is resisted scarcely to them now, viz.. things can hardly abide the violence of them now.
r Although every of them hath but his own region, or quarter.
r Tract, coast, or quarter.
* but that they teare in pieces the world or butcher the world, or destroy it.

k Epiphonema.

the

k the discord of [those] brethren is so great.

The East-Wind he hath limited to the Sun rising, *viz.* to all those parts towards the Sunne rising.

l The East-winde * betook it selfe unto the (*r*) morning, & to the * kingdoms of *m* *Nabathaa*.

And to *n* *Persia*, & to the * mountaines lying under * the Sun rising.

The warme West-wind to the Sunne setting, *viz.* to all those parts towards it.

The evening and the shoares which waxe warm by the Sun setting.

Are next unto the *o* West-wind: the horrible

* *went back or departed.*

r *The Sunnne rising.*

* *Nabathæan Kingdomes.*

* *Ridges or tops of the hills, subject or lying towards the morning beames.*

k *Epiphonema.*

l *Euru* ἀπὸ τῆς ἕω ῥέων *quod ab oriente flat.* It is called *Vulturnus*, by a similitude from the fierce flying of the *Vultur*.

m *Nabathæa* is a part of *Arabia-fœlix*, between the *Persian* Sea, and the red Sea.

n *Persia* a Countrey in the East part of *Asia*.

o *Zephyrus* ἀπὸ τοῦ ζωὴν φέρειν, *a ferenda satis omnibus vita*, of refreshing and quickning all things sowen.

p North-

p *Boreas* ἀπὸ τῆ βοῆς, of the noyſe which it maketh: or ἀπὸ τῆ βόσκω, *a nutrimento*, becauſe it eſpecially nouriſheth the body, making it healthfull.

p North-wind hath (r) invaded *Scythia*, and * the parts lying under the North pole.

r *Gone into.*

* *The ſeaven plow Oxen, or the ſeaven ſtarres, called the Charles waine.*

The Boyſtrous North-wind to the parts towards the north pole, or the Charles waine.

The contrary (r) earth * is wet with continuall clouds and (r(from the rainy q ſouth.

r *Part of the Earth.*

* *Doth wax wet.*

The moyſt South-winde to the contrary parts.

q *Auſter, q hauſter ab hauriendo aqua*, becauſe it is commonly rainy.

r *Or by the rainy South.*

He * placed over theſe * the (r) skie being pure and * without all heavineſs, neither having * any terrene ſubſtance.

* *He hath impoſed or ſet.*

* *The liquid skie.*

* *And wanting waight.*

* *Any thing of earthly dregs or ſetling.*

Over theſe he ſet the skie without all weight or earthly ſubſtance.

r *Æther*, may be taken here for the Element of the fire, ἀπὸ τῆ ἀθεῖν, *ab ardendo* or, ἀεὶ, & θεεῖν *a ſemper currendo.*

* Scarcely

These were scarcely thus separated and setled, but the starres,

* Scarcely had (r) he thus severed all things in [their] (r) certain bounds.

* *He had separated or distinguished scarcely.*
r *He, viz. God.*
r *Setled and unchangeable.*

When as the * starrs, * which had long lyen hid (r) pressed under that same (r) mass, began to (r) glister in the whole heaven.

* *Signes consisting of many starres, as* Aries, Taurus, *&c.*
* *Which have lyen hid long.*
r *Kept unaer that they could not shine.*
r *The* Chaos..
r *Shine bright in every part of heaven.*

Which before had lyen hid kept-in in the *Chaos*,

Began to glitter in all parts of the heaven.

And lest any region or part of the world should be destitute of her living creatures.
He set in each of them severall kinds,

[And] leaste any region should be * destitute of * their own living creatures.

* *Deprived or void of.*
* *Her, viz proper and belonging to them*

The ſ starrs

ſ He followeth their opinion who hold the starrs to be living, and the fained Gods living creatures.

t Solum] is taken for whatsoever doth sustaine other things, as the earth doth the creatures upon it, *q solidum.*

u Ferae] *quod toto corpore to ferantur.* They are properly wilde Beasts, here for all kindes by *Synec spec.*

x The ayre is called mooveable, because it is easily driven hither and thither.

y Man is said to be a holy living creature, and partaker of a high mind, because he alone is partaker of reason having some acknowledgement of the Lord by nature.

* *Formes* [*or shapes*] *of the Gods*, viz. *the imagined Gods of the heavens.*
* *Holde*, *or have.*
r *Heaven.*
* *Waves.*
* *Given place to, yeelded themselves, or fallen to the lot of.*
r *Shining.*
r *Receiuing the beasts.*
* [*Tooke or receiued*] *the birds to abide chiefly in.*
* *These*, viz. *beasts, fishes and birds.*
* *A high or deepe mind*, viz. *of a profound memory and great wit.*
r *Understanding or reason.*

and the * Gods doe * possesse (r) the heavenly *t* soyle.

The * waters have * befallen to be inhabited of the (r) bright fishes The earth (r) tooke the *u* * beasts, *x* mooveable ayre * the Birds.

y A living creature more holy then * these, and more capable of * a divine (r) mind.

The starrs and Gods in the Heavens

Fishes in the waters.

Beasts in the earth.

Birds in the ayre.

And finally whereas there was as yet lacking a creature more holy, and of a more divine understanding

For this high mind doth signifie r ason inlightned with the knowledge of God and of the law of nature.

Which might rule over the rest.

Man was made: but whereof, by whom, or how, he sheweth it to be uncertain amongst the Poets.

Whether that God which had made all the other creatures framed him of divine seede;

Or whether of the new earth, retaining still the seedes of heauen, wherunto it was so neer of kin.

2 And which might (r) rule over * the rest * was as yet lacking.

Man * was (r) borne *a* whether * that maker of [all] things, the * beginning of (r) the better world made him of divine seede;

Or whether the earth * newly made, & lately * separated from the high skie retained the seedes of the

r *Have government of the rest.*

* *The rest of the creatures.*

* *Was lacking as yet.*

* *Is.*

r *Bread.*

* *That [chief] worke-man or framer of things* viz. *God* * *Originall or fountaine*, viz. *the cause or author.*

r *The world after the* Chaos.

* *Fresh or new.*

* *Drawne asunder, or divided.*

2 Man through reason hath the use and benefite of all the creatures, making all so to serue him.

a We are not to marvel if the Poet *a* confesse his ignorance in the creation of man.

Heaven

b Japeto] by *Japetus* is thought to be meant *Japhet* the Sonne of *Noah*, whom antiquity accounted a holy man, and of the number of the heavenly; like as they account his sons whom the Poets call *Titans*, to be more ancient then mankind. And amongst them, one of them was called *Prometheus*, *a providentia*, because he was prudent and provident above the rest.

c This *Prometheus* is celebrated to have been the framer of man, either because wisedome is onely belonging to man, or because man was made by singular counsell above the other creatures; or else for that he was the first that instructed men in the knowledge of the creation, especially of mankind, how God made him to his image, and so as the knowledge of God, and all divine understanding came from him.

r *Neere unto it by kin, as coming out of the same maße, or framed together.*

* *Mixed.*

* *waters.*

* *He who was sowen [or begotten, or descended] of Iaphet.*

* *Herb-fashioned [or framed] unto the image [or likenesse.]*

* *Governing all things.*

* *The other living creatures.*

* *Do look upon or behold the earth.*

* *Prone, or inclining downeward, or groveling.*

heaven, [being] (*r*) kin unto [it.]

Which [earth] being * mingled with river * water * *Prometheus* the Son of *b Japhet*, *c* * Formed according to the image of the Gods * ruling all things.

And whereas * the rest of the living creatures * do looke to the eatth * downeward.

Being mingled with water.

Prometheus the Son of *Japhet.*

Formed him according to the image of the Gods, who govern all things.

And made him such a one, that where as the rest of the creatures looke downewards towards the earth.

He gave him a lofty countenance to looke upward,
And commanded him to behold the heavens.

Thus finally for a conclusion hereof he sheweth that the earth, which had been so lately before framed out of the *Chaos*, was both brought into formes, and also men made out of it; out of whose divers conditions follow the foure divers ages of the world.

d He gave to man * a lofty countenance, and commanded him to * behold the heaven, and to lift up his * face upward to the skies.

So the earth which (*r*) had been * but presently before * unwrought & without * forme.

Being * changed put upon it the unknowen * shapes of men.

* *Mouth* [viz. *a countenance*] *looking upward or high.*
* *See or looke to.*
* *Countenances erect to the signes or starrs.*
r *Was.*
* *Even now.*
* *Rude.*
* *Image, frame or shape.*
* *Converted or turned.*
* *Figures.*

d This shape of man after this sort, sheweth to what end hee was created, to wit, to the acknowledgement of God and the contemplation of heavenly things; which appertaineth to no other of the creatures.

e This fable of the foure ages seemeth to be an imitation of the History in the second Chapter of *Daniel*, concerning the image which *Nebuchadnezzar* saw in his dream, which was of foure sorts, expounded of the four Monarchs here applyed to the foure ages of the world.

f The first age is said to have been golden both in regard of the nature and goodnesse of men then, and also for the easinesse of their living & quietnesse, in regard of the rest which followed.

r *Time.*

r *Began or made of the manners of men.*

* *Loved or maintained.*

* *Faith and right*, viz. *faith-ful and just dealing, honesty.*

* *With no revenger, or none to revenge*, viz. *without any punishment or judge.*

Fab. III.

e *Of the foure ages of the world, viz. the Golden, silver, Brazen and Iron ages: and first of the Golden age.*

In this Fable *Ouid* declareth how man-kind increasing, the world degenerated, waxing worse and worse, by little and little untill the floud, which God brought to purge it withall, which that the Poets might signifie, they fained this Metamorphosis of ages, before the floud. The first whereof in regard of the rest was a golden age, as he sheweth how.

f THE golden (r) age is (r) sowen first: which * observed * fidelity & upright dealing, * without any revenger, of the own accord without (r) law.

This observed faithfullnes & upright dealing without anycompulsion.

* There

That there was neither punishment, nor feare, nor yet any law.

None feared the face of the Iudge, for that there was not a ny malefactour.

But all lived in security, without any execution of Iustice.

There was then no Navigation.

No ships nor sayling.

* There was no punishment nor feare: *Al.* nor *g* threatning words were bound in fixed brasse: neither yet * did the suppliant company feare the * face of their Iudge: but they were (*r*) safe without judge.

Al The (*r*) Pine cut out of her mountaines, had not yet (*r*) descended into the liquid waves, that she might * go to see the

r *Lawes.*

* *Punishment and feare were away.*

Al. *Nor bondes threatning the necke were bound in brasse,* viz. *lawes ingraven in brasse.*

* *The suppliant Company did feare,* viz. *prisoners or offenders humbly prostrate on their knees.*

* *Mouthes.*

r *Secure and safe from all injury.*

Al. *the Pine not yet cut out &c.*

r *The ship made of Pine tree.* Met. Mat.

r *Gone downe*

r *Moist waters.*

* *Visite.*

g Lawes were ingraven in brasse, that they might indure long, and hanged up or fastened upon the walles, that they might be publikely read of all.

b (*r*) strange

h *Peregrinus, a r unknowen, or far off.*
peragrando.
* *Orbe, or compasse of the world,* viz. *foraine Countries.*
r *Men.*
* *Had known.*

i *Præceps fossa, unde se quis præcipitem dare possit.*
* *Shoares.*
* *Besides their own.*
* *Steepe-down ditches.*

k *Oppidum, ab ope danda in belli periculis.*
* *Compassed not the towns as yet.*

* *[There was] not a Trumpet &c.*

* *[There were] not hornes of bended or bowed brasse,* viz. *horse-mens Trumpets or Cornets.*
* *Not helmets.*
* *There was not any sword point.*
* *The secure Nations.*
r *without care or feare.*

h (r) strange * world. And (r) mortal [men] * knew no * coasts * but their owne.

Men knew no countries but their own.

i * Deepe trenches * did not as yet compass about the k Towns.

There were no wars.

No fortifications of Townes by ditches, wals, or the like.

* There was no Trumpet of straight [brasse] * no hornes of bended brasse.

* No helmets, not a sword.

No helmets, nor Swords.

* The Nations living (r) securely

did

All Countries lived at their ease in quiet security, without any need of souldier.

did * follow continually their * pleasant ease, without (r) use of the souldier.

The earth brought forth all things of it selfe without any tillage or husbandry.

Also the earth it self [as yet] (r) free and untouched with the (r) harrow, nor * cut with any (r) Shares, * yeelded all things * of it selfe.

The people were content with that which the earth brought forth without any labour. They lived on Service-berries.

And they content with meats * prepared without any labour. Gathered * Service-berries and

* *Finish.*
* *Soft ease*, viz. *quiet and easie labours, or sweet pleasures.*
r *Helpe, or need of the souldier*, viz. *without warre.* Miles vel a mille, vel quod minime mollis κατ' ἀντίφρασιν.
r *Without tillage.*
r *Any instrument wherewith to cut the earth.*
* *wounded or broken up.*
r *Ploughs.*
* *Gave* * *by it selfe*, viz. *without any husbandry.*
* *Created, no man compelling.*
* *The young or fruit of the Arbute or Service tree.*

* Straw-

* *Mountain ſtraw-berries.*

*Straw-berries grow in the mountaines.

Straw-berries

* *Haw-berries or berries growing on the haw-thorne.*
* *Mul berries,*
* *Hard,* viz. *ſharp.*
r *Thickets.*

And * Hawes, and alſo * bramble-berries ſticking in the * rough (r) buſhie places.

Hawes, Bramble-berries.

r *Maſt of the Oke.*
* *Had fallen.*
r *Okes dedicated to* Iupiter.
* *There was an eternall ſpring* viz. *no varying of times.*
Al. * *The weſt-windes being pleaſing, milde, quiet or calme, with warme blaſts.*
r *Windes continually blowing, or ayres.*
r *Brought.*

And [likewiſe (r) Acorns which * fell from the (r) broad ſpreading tree of *Iupiter.* * The ſpring was continuall, and the pleaſant Weſt (r) windes (r) cheriſht the

Acorns, and other kinde of fruits.

The ſpring was continual, without any varying, the times of the yeare pleaſant, with warme Weſt windes, which cauſed the flowers to ſpring up without ſeedes.

flowers

flowers (r) bred without seede, with [their] warm blasts.

The earth fruitfull with all kindes of fruits of it self.

* Forthwith also the (r) untilled earth * brought forth (r) fruits.

That the fields were loaden with Corne, without any renewing or husbandry.

* The field not renued (r) was white with (r) ful * eares of corne.

The rivers ran with milk and Nectar.

(r) Now * rivers of milke, now the rivers of * Nectar * ran.

And honey dropped from the trees.

And yellow * honey * dropped

And so he concludeth the fable of the Golden age.

r *Growing of themselves.*
* *Afterwards, or by and by.*
r *Unhusbanded*
* *Bare.*
r *Corne.*
* *Neither the field renued, husbanded &c.*
r *Waxed white or hoarie.*
* *Heavie.*
* *Awnes or beards of corne put for the whole eare.*
r *Now ran the rivers of milke &c.*
* *Flouds, or rivers of milke [went.]*
* *Drinke of the Gods, or most pleasant wines.*
* *Did go, or went.*
* *Honeyes.*
* *Distilled.*

r From every tree.

downe (r) from the green holm.

Fab. IIII.

Of the other three ages, viz the silver, Brazen, and Iron ages. and first of the silver age, wherein Jupiter *contracted that perpetuall spring, dividing the yeare into foure parts.*

l For the occasion of this Fable, of *Saturne* sent into hell, *Sabine* thinketh it to have been taken from the profoundity of the ayre: because *Saturne* is the highest and fartherst removed from the earth of all the Planets, and that the wonderfull height of the ayre is called *Tartarus.*

m *Saturnus quasi satur annis, ob ætatem immensam.*

* [But] Jupiter *contracted the times of the ancient spring, after that* Saturne *being sent into darke bell, the world was under* Iupiter, *&c.*

* Saturne *being sent into the darke bell,* viz. Saturne *being dead, or after the death of* Saturne, *for they who dye are said to be sent into bell.*

In this Fable *Ovid* being to speake of the three ages, sheweth that after the golden age, wherin *Saturne* raigned, followed the silver age, in which *Jupiter* his son raigned,

n Dungeons

After that l * m * *Saturn* was sent into the darke

n Dungeons of hell.

The world was (*r*) under *o* *Iupiter* and the silver * age * succeeded.

Worse then golde, more (*r*) pretious then the * yellow brass. [This] *Iupiter* (*r*) contracted the times (*r*) of the ancient spring.

And he * digested the yeare by (*r*) foure spaces by Winters and * Sum-

This silver age he describeth.

1. to have been worse then the former golden age, but more pretious then the brazen age which followed.

2 That this *Iupiter* now raigning contracted the ancient spring.

Dividing the yeare into four parts, *viz.* Winter Summer, Autumne, and Spring.

r *under the Government of* Iupiter.

* *Issue* [*of spring or progeny*] *came in or entred in.*

* *Came under or came in, or entred in.*

r *Better.*

* *Deepe yellow, or red shining brasse.*

r *Shortned, or drew in and abridged.*

r *Of that continuall spring which was in the golden age.*

* *Exacted or finished,* viz. *divided or measured.*

r *Foure measures of times or parts, every one consisting of three moneths.*

* *Heats of the weather.*

n Tartarus a ταράσσω, *qui ibi omnia conturbata & confusa.*

o Iupiter is said to have been the son of *Saturne*, and *Ops*, and borne at the same birth. That he expelled his Father out of the Kingdome of *Creete*. That he was valiant and wise, whereupon, after his death he was honoured for a God and called Father and King of Gods.

mers

3. That then first the ayre began to be scorched with the heate in Summer.

And the waters to be frozen with the windes in Winter.

4 That now men began first to seek them houses, to save themselves from the violence of the weather.

That their houses were at the first burdens of the earth, thick shrubs and hurdles.

* *Unequall.*

r *Scorched.*
* *Dry heat* viz. *fervent or vehement heate, drying all things.*
* *Glowed like a coale, or waxed hot.*
* *Ise bound with the winds hanged.*
r *Frozen*, viz. *the North-wind, and other colde windes.*
* *Went under or went into.*
* *Caves* [*or holes of the earth. dennes*] *have been.*
* *House.*
r *Bushes.*
1 *Windings tyed with barks of trees*, viz. *hurdles made of rods.*

mers, and *p* * inconstant autumns & *q* a short spring.

Then first the ayre being (*r*) burnt with * drying heat,

* Beganne to glowe, and the * ise hanged being (*r*) congealed with the (*r*) winds.

Then [men] first * got into houses, caves were [their] * houses.

And thicke (*r*) shrubs and (*r*) rods

p *Autumns* or Harvests are called unequall, because they are more unconstant, sometimes hot, sometimes cold.

q The spring is said to be short, in regard of the ancient spring in the golden age.

* tyed

	* tyed with pillings of Trees.	* *Joyned with a barke*, viz. *tyed or bound together.*	
Then first the sowing of Corne and husbandry was invented.	Then first * the seed Corne * was covered (r) in long furrowes, and the (r) bullocks groaned being pressed with the Yoke.	* Ceres *seeds, or seeds belonging to* Ceres. * *Are overwhelmed.* r *with long furrowes.* r *Oxen.*	r *Ceres* daughter to *Saturn* & *Ops*, is said to have first devised sowing of Corn; which before grew wilde, for which shee was honoured as a Goddesse.
After the silver age succeded the brazen age worse then it:	(r) The third age being made of brass succeed after * that.	r *The brazen age being the third succeeded after that.* * *Of-spring.* * *Brazen.* * *That silver age.*	
Wherein men waxed more cruell in disposition, & more forward to warre and bloudshed.	More cruell in * disposition, & more * forward to ſ * dreadfull * Wars.	* *Wits.* * *Ready.* * *Horrible or bloody.* * *Armes or Weapons.*	ſ *Horrida arma* q *horrorem incutientia.*
Yet this was not so wicked as that which followed.	Yet not * mischievous. The	* *Wicked, ungratious.*	

* *Is* [*made of*] *&c.*
r [*And*] *forthwith an age of a worse metall, burst forth into all villany.*
* *Mischiefe or villany not to be spokin of.*
r *Brake out.*
r *Time.*
* *Vein or Myne.*
r *Modesty.*
r *Faithfulnes or faithfull dealing.*
* *Of which,* viz. *shamefastnes and truth,* &c.
* *Both fraudes and guiles, and lying in waite privily and violence, and a wicked desire of having came under, or entred in.*
* *Force.*
* *Love of having.*

t Here is a breife discription of coveteousnes, which is therefo re called a wicked desire of getting or having riches, becaus it inforceth man to all kind of wickednesse, and make him wicked, whence it is called the mother of all evills.

last [age] * is of hard Iron.

(r) Forthwith all * wickednes (r) burst into an (r) age of a worse * Metall.

(r) Shamefastnes and truth, and (r) fidelity fled away.

Into the place * wherof * there came both fraud and deceit.

And also treachery, &* violence, and t a wicked * desire of getting.

Then in the last place he declareth how the last age of all succeeded, which he calls the iron age, for that it seemed to be made of iron. Wherein all kind of wickednesse burst forth, modesty truth and fidelity, *viz.* all vertue and honesty departed.

And in a place thereof succeeded all kind of vice, as deceit, treachery, violence and wicked covetousnes.

The

And then the Mariner for greedineſſe of gaine durſt venture himſelf to the raging Seas, though he neither knew Winds nor Seas.

The Mariner * hoiſted up the Sailes to the winds, * although hee yet knew them not well: and the *u* (*r*) Keeles which had (*r*) ſtood long in the high Mountains *bounſed (*r*) in the unknowne * Waves.

Alſo the wary ⋆ Survaier *bounded [his] ground wth a long * limit, being common before, as the *light of the Sun, and

* *Gave.*
* *Neither had he known them well as yet, viz. he knew not the violence or danger of the winds, or how to preſerve himſelf.*
r *Ships.*
r *Stood long, viz: whileſt the Trees growed there.*
* *Leaped up and down, or danced.*
r *With, or amongſt the unknown waves.*
* *Floods.*
* *Meaſurer of grounds.*
* *Marked out.*
* *Bound, from tier, or ditch.*
* *Lights.*

u Keeles or bottoms of the ſhips for the whole ſhips.

Then men began to meaſure & bound out their grounds.

Which before time had been as common as the ſun or the aire.

of the Aire.

Neither onely the rich ground * was asked Corne, and due * nourishment went into the bowells of the earth.

And x riches which * it had (r) hid deepe, & (r) put unto the Stigian shades, are digged out, being the (r) provocations of evils.

And now * hurtfull (r) Iron, & gold y more hurtfull then Iron, came abroad, War

Then also men began to seek for Corn, and all manner of nourishment of the earth by husbandry.

And then they digged into the depth of the earth for Gold and Silver, and all kind of Metal.

Whence riches, the provocations of all mischiefes were got out of the earth.

Then also was Iron found out, whereof Swords and other Weapons of War are made, & then came Gold abroad, far more hurtfull then Iron.

comes

* *was required for*, viz. *Corne was sought for of the ground.*

* *Nourishments.*

* *But it is gone of men into the bowels of*, &c. viz. *Men digged deep for riches.*

* [*The Earth*] *or God, or Nature had laied down in the earth.*

r *Layed almost as low as Hell.*

r *Stirrers up of many evils.*

* *Hurtfull Iron had come forth*, &c.

r *Weapons made of Iron.*

x *Opes.*] Riches are said to have the name of *Ops*, *Saturns* daughter, by which the earth is signified, out of which all riches are gotten.

y *Nocentius.*] Gold is said to be more hurtfull then Iron, because most hainous and shameful wickednesses are committed to get Gold.

And finally War which is managed with them both.

comes forth wch z fighteth with them both.

z *Pugnat utroque.*] These are, as it were, the sinewes of War; these (chiefly Go'd) carry away the Victory.

Which war is described by the ratling of Armour, and sheading of blood.

And * shakes his (r) ratling armourwith a bloody hand

r *With weapons and with Gold*

* *Smites together.*

r *Rustling*, viz. *ringing or making a noise.*

Then men began to live by rapine.

* Men live of rapine, *Al.* the gueſt [is] not safe fro his Hoſt.

* *It is lived of that which is snatched* [*or which is gotten by rapine.*]

Al. The Hoſt is not safe from [his] Gueſt, *viz.* from all danger by his Gueſt.

That the Gueſt could not be safe from his Hoſt.

Nor the Father-in-law from the Son-in-law.

The Father-in-law [is not safe] from [his] Son-in-law,

And that it was rare to see Brethren agree.

and the * agreement of (r) brethren is rare.

* *Favour*, viz. *love, or true affection.*

r *Seldome seen.*

The husband seeking the death of the wife, the wife of her husband.

*The husband * watcheth for

* *The man.*

* *Hangeth, or hoveveth over.*

* *destruction.*

* *She [hovereth] for the destruction.*

r *Cruel towards their step-children.*

r *Prepare.*

* *Pale or wan.*

r *Poyson, making black.*

a Aconitum is a very venemous Hearb, first bred (as Poets faigne) of the frothing of the Dog of Hell amongst the Rocks or Crags.

b Inquires of Diviners, Sorcerers, Mathematicians, & the like.

* *Inquires.*

r *Inquires how long his Father shall live.*

c Astræa) is said by some to have been the Daughter of Astræus, a most just Prince, for whose equity she was called Justice, and is said to have been taken into Heaven, & is placed in the Zodiack, & called Virgo.

* *Godlineſſe lyeth overcome [of ungodlineſs] or trampled under foot.*

* Astræa.

r *Vertues or Heaven dwellers.*

* *Wet with slaughter.*

the * death of [his] wife * she of [her] husband.

The (r) terrible step mothers do (r) mingle a * black (r) wolf-bane.

The Son b * (r) pries into his Fathers years before his day.

* Piety lieth overcome, and the Virgin c * Justice, the last of the heavenly (r) Inhabitants, left the earth * imbrued in blood.

The stepmothers cruelly practising the death of their stepchildren by poyson, and all other wicked devices.

The Son inquiring and seeking by magicall & wicked arts, how long his Father should live.

Then began all true godlineſs to be troden under foot.

Then Justice which before had been untouched, betook her selfe into Heaven, leaving the earth imbrued in blood.

FALEE

FABLE V.

In this Fable the Poet sheweth, that the earth thus defiled, and Justice gone of it.

Least the heaven should be more secure then the earth Men say, that Giants began to affect the very Kingdom of Heaven it self, to subdue it, and rule in it, having driuen out the Gods.

And to this end and purpose to have heaped Mountains one upon another, wherby they might climbe up into Heaven.

** Of the Battel which the Giants prepared against the Gods.*

** Of the fight of the Giants.*

AND least high Heaven should be more (r) secure then the Earth.

*They say that *d* * Giants did *e* affect * the Kingdom of Heaven,

And * built up Mountaines *heaped up

* *Skie.*

r *Safe.*

* *Men] say.*

* *Giants to have affected, viz. vehemently desired, or set upon.*

* *The Heavenly Kingdome.*

* *To have built up.*

* *Carried together.*

d *Gigantes.*] Giants were properly men of huge bodies, said to be the Sons of the earth, without Father, having Serpents feet. But these indeed were wicked men, despising the Lord, and so said to go about to drive God out of Heaven.

e *Affectare.*] Signifieth to desire something vehemently, which a man cannot attain unto.

unto the high Skies.

Then (r) the Almighty Father * ſending downe his thunderbolt brake in pieces *f Olympus*, (r) ſmit out *g Pelion* lying under *Oſſa*.

When as their * cruel bodies lay overwhelmed with their own (r) vaſt weight,

* They ſay that the earth waxed wet being daſhed with much blood of [her] Sons, and

r *Jupiter.*

* *Brake in pieces* Olympus *with his thunder-bolt, ſent down.*

f *Olympus* is a moſt high Hil of *Macedonia.*

g *Pelion* & *Oſſa* are known Mountains of *Theſſalie.*

r *Caſt down, or daſhed in pieces*, Pelion *lying under* Oſſa.

* *Horrible, or direfull, or terrible.*

r *Greatneſſe.*

* *Men ſay the earth beſprinkled [or imbrued] with much blood of her Sons, to have waxed wet. and to have animated [or given life to] the warm blood.*

2. How *Jupiter* the King of Heaven, with his thunderbolts brake down & daſht thoſe Hills to pieces.

And with them overwhelmed the direfull bodies of thoſe Monſters.

Which bodies of theirs thus cruſhed with the weight of the Hills, and of their owne vaſtneſs,

Imbrued the the earth with their blood.

3. How the earth thus ſoked with that warm blood gave life thereunto.

that

that it animated the warm blood

And there-upon leaſt no Monument of thoſe Giants ſhould remain.

And leaſt no Monument of their Progenity ſhould remain.

That the earth ſo ſteeped and animated with their blood, turned into the ſhapes of men.

h * That it turned [it] into the ſhape of men: * and moreover that that ſame * offſpring [was] a contemner of the Gods, and moſt greedy of cruell ſlaughter.

* [*It*] *is to have turned into the face* [*or ſhape*] *of men.*

* *But alſo that.* * *Stock, race, or linage.* Propago *is properly the ſtock of an old Vine, out of which many young ſhutes come.*

h This blood turned into the ſhapes of men, and not of Apes (as ſome thought) for that they were ſuch contemners of the Gods, ſo violent and greedy of blood, which Apes are not.

Which offſpring of theirs proved alſo contemners of the Gods, & moſt cruell and bloody minded.

That any might know them to have been bred of blood.

And was violent: that (*r*) you might know it to be bred of blood.

r Any one might know.

i *Lycaon* King of *Arcadia*, & Son to *Pelasgus*, is reported not only to have killed his Guests, but also to have used to set them at his Banquets before other strangers to be eaten: which when *Jupiter* had found by experience, he both burnt his house, & turned him into a Wolfe. Some think that this was fained, for that *Lycaon* did sacrifice a Childe upon the Alter of *Jupiter*. *Lycaon* of λυκος signifying a Wolfe.

* *After that.*
* *Father* Saturnius, viz. Jupiter, Saturns *Son.*
r *From the top of Heaven.*
r *He fetched a sigh or deep grone.*
* *Relating or shewing, or oft thinking of.*
* *Filthy.*
r *Shameful fact at* Lycaons *table.*
r *Made known or spred abroad.*
r *Because the fact was not yet made known*
* *Fresh*, viz. *newly committed*

FABLE VI.

Of Lycaon *turned into a Wolf.*

This cruelty of theirs is shewed by the example of *Lycaon*, whom *Jupiter* turned into a Wolfe for his bloody tyrannyin this manner.

WHich things * when *Jupiter* saw (r) from his high Tower. (r) Hee sighes: and * revolving in his mind, the * (r) odious Banquets of *i Lycaons* Table, not yet (r divulged (r) the fact being * new.

That when *Jupiter* from his high Throne beheld this their cruelty, hee gave a deep groan.

And pondering, or revolving with himself the cruelty practised by *Lycaon* at his Table, in setting mens flesh before his guests, the fact being lately committed, and not yet divulged.

He

He first conceived high indignation, beseeming his Majesty.

He conceiveth in his mind * very great indignation * beseeming *Jupiter.*

* *Exceeding great angers.*
* *worthy of* Jupiter.

And forthwith called a Councell of the Gods, who came immediatly to consult hereof.

And calleth a councell [of the Gods:] (r) no delay (r) with-held them being called.

r *They came without delay.*
r *Did hold.*

Here first the Poet took occasion to set out the way to *Jupiters* court.

1 That it is aloft, and apparant to all in a clear heaven.

2. That it is called *via lactea*, notable for shining whiteness.

k There is * a lofty way * (r) apparant, *Al.* in a cleer Heaven.

* It is called *Lactea* [or milky] *l* (r) notable by the very whiteness.

* *Away aloft.*
* *Manifest*, viz.
r *Shining brightly.*
Al. *The Heaven being clear*
* *It hath the name* Lactea, viz. *the milky* [*way*] *or* Lactea *hath the name.*
r *Notoriously known, or easy to be noted and known.*

k The milkie circle.

l Of all other circles in heaven, it alone may be seen with the eyes.

* This

* *This* [*way*] *is the journey for the Gods to the roofs of the great Thunderer* viz. Jupiter, *or the journey for the Gods*, &c.

*This way the Gods go unto the Palace of great *Jupiter*

3. That the Gods go that way to *Jupiters* house.

And to [his royall] house.

* *The Courts before the houses.*

* The Courts of the *m* noble Gods are frequented (*r*) the gates standing ever open, on the right hand, and on the left.

4. That on both sides of this way are the houses of all the other greater Gods, as *Mars, Mercury, &c.* continually frequented, and their gates standing ever open.

m *Nobilium.*] These were called the greater Gods of the heathen as *Mars, Apollo Neptune, Mercury, &c.*

r *With open gates.*

(*r*) The common sort [of the Gods] (*r*) inhabiteth * distant in places: * the potent and * glorious

5. That the multitude of their lesser or inferiour Gods have their houses further distant from it. But the chief of the Gods have their houses in the front of that way.

r *The inferiour sort.*

r *Have their dwelling.*

* *Divers, or separate in places*

* *The mighty Heaven dwellers.*

* *And the famous or noble.*

heaven[illegible]

heavenly Peers * have placed their houses in the front.

* *Have set their houses from the front, or rather towards the fore-part of the* via lactea.

6. That such the state of that way, that the Poet professeth that he would not be afraid to call the very Palace of heaven.

n This is the place which * if I may speak boldly,

* I need not fear *to call the Palace of the great Heaven.

n *Hic locus.*] The Poet seemeth to allude to the Palace of *Rome*, wherein the Emperors and chief Peers had their houses thus placed. *Palatium* was one of the hils of *Rome*, where were most stately buildings of the Emperors, whence all such are called *Palatia*, of *mons Palatinus*

* *If boldnesse may be given [or granted] to my words.*

* *I cannot*, viz. *I would not be afraid.*

* *To have called.*

* *Therefore where.*

After this description of the way whereby the Gods came to *Jupiters* house, and that they were now set in an inner room, paved with Marble.

* Then when the Gods sat *in a Marble inner room.

* *In their inner room paved with Marble stone.*

He being higher in place, and leaning upon his

That *Jupiter* placed in his Throne above them all, and leaning upon his Ivory Scepter, shaked first the terrible locks of his head, with which he made both Earth, Sea and Heaven to tremble.

Ivory

o *Sceptro.*] The Scepter is a ſtaff which Kings uſed to lean upon. It is chiefly attributed to *Iupiter*, the King of Gods and men. *Sceptrum* παρὰ τὸ σκήπτεσθαι, *hoc eſt ab innitendo*; becauſe Kings ſtanding uſed to lean upon their Scepters.

p *Jupiters* Oration to the Gods, wherein he ſheweth, that all mankind was worthy to be deſtroyed, ſith the very Gods themſelves were not free from their trecheries & outrage; When as *Lycaon* was not afraid to lay hands upon *Jupiter* himſelf, being the Father both of Gods and men, he makes them alſo attentive, ſetting forth both the hainouſnes of the thing, and his own care for their ſafery.

* *Moved* [*or ſhook*] *both thrice and four times.*

* *Buſh of haire or locks*, viz. *haire.*

r *Makes to quake.*

* *The Stars or Signs of Heaven*, viz. *the whole heaven.*

* *And then he looſed* [*or opened*] *his diſdaining mouth in ſuch manner.*

* *I have not been.*

* *Doubtfull or troubled.*

* *In which.*

Ivory Scepter, * ſhak'd oft the terrible * buſh of his head, wherwith he (r) moved [both] the Earth, Sea, and * Heaven.

* And after he ſpake thus with great indignation.

p * I was not more * carefull for the Kingdome of the world at that time * wherein every

And after that ſpake with great indignation.

Where is ſet out *Jupiters* Oration to the Gods, in which he laboureth firſt to make them attentive, by his care of the world, and of preſerving the Gods that yet remained in the earth. And this by compariſon,

That he was not more carefull for the Kingdoms of the world at that time when the Giants ſought to invade and conquer Heaven.

one

one of *q* the ſnake-footed [Giants] * was ready to lay [their] hundred *hands upon (*r*) the Heaven. * which they indeavoured to ſurprize.

Becauſe although that was a cruell enemy, *viz.* the Giants, yet that War depended but only upon the Giants as upon one body, and ſo he had to do but only with them to deſtroy them. But now, that he muſt be inforced to deſtroy all mankind in the whole world, all being become corrupt and rebellious againſt him, ſo far as Sea and Earth extended.

For although [that] enemy was cruell, yet that War depended of * one body and of one (*r*) beginning.

r Now *I am to deſtroy [all] man-kind * as far as the

* *Prepared [himſelfe] to caſt on his hundred armes to heaven taken or ſurpriſed.*
* *Armes.*

r *The Gods dwelling in heaven.*
* *Being captive* viz. *taken, ſubdued, or conquered.*

* *One body [of the Giants] that is, one kindred or ſtock.*
r *Off-ſpring of the Giants.*
* *[All] the mortall kind is to be deſtroyed of me.*
* *What way.*

q The Giants are ſaid to have Snakes feet for their helliſh devices, and a hundred hands for their violence.

r The manner how Magiſtrates ſhould procced in puniſhing, even as the Chirurgian with limbs paſt cure.

[*Nereus* a God of the Sea, put for the Ocean Sea, compassing the world.

t He swears by *Styx* the river of Hell, as the Gods used to do, for that they feared to deceive the God therof.

u This was the reason why the Consuls of *Rome* had a bunch of rods tied unto an Axe carried before them, to signifie that lesse offences are to be corrected with rods, but that wickedness cannot be helped is to be cut off.

x These were worthy Nobles which were accounted greater then men, yet lesse then Gods.

* Nereus *soundeth about*, viz. *maketh a noise about with his Waves*

* *Floods beneath*

* *Sliding.*

r *The wood hanging over the river* Styx.

* *All things.*

* *Before.*

* *Tryed.*

r *The wound that cannot be cured.*

* *Sword point.*

* *Sincere*, viz. *whole and uncorrupt.*

* *Be drawn to* [*a like corruption*].

* *There are to me half Gods, there are rurall divine powers.*

[* Ocean roareth about the whole world: t I sweare by the * infernall rivers, * running under the earth from (r) the Stygian grove, u * All means [are] * first to be * assayed, but (r) the uncureable wound is to be cut off with the * Sword, leaft the * found part * be corrupted. x * I have half Gods, I have Countthe woods

This he bindeth by the solemn oath of the Gods, *viz.* swearing by the infernall rivers running from the Stygian Grove, *viz.* by *Styx*.

That howsoever all means were to be tryed first for preventing hereof yet sith all man-kind was become now as an uncurable and a desperate wound, they were all to be cut off, for fear of corrupting that one part, which yet remained sound

For that he had yet in the earth halfe Gods, & country Gods, as Faunes, Nymphs, Satyrs, Gods of and mountains.

try Gods; y (r) Fauns, and (r) Nymphs, & Satyrs, and also Sylvans, which inhabite the mountains.

Whom because he did not yet vouchsafe the honor of heaven to dwell there, yet he would have them to inhabite the earth which he had given them, quietly and safely.

Whom because we do not as yet * vouchsafe the honour of heaven,

[Yet] (r) certainly let us suffer them to inhabit the * earth, which we have given them.

Then turning his speech more specially to the Gods there present, asketh of them whether they think that those other half-Gods, and the rest, could possibly be safe

O ye (r) supernal Gods, do

r *Fauns, Satyrs, and Sylvanes were accounted countrey Gods.*

r *Nymphs, were supposed Goddesses, and they of sundry sorts, according to the places which they are said to inhabit.*

* *Count worthy.*

r *At least.*

* *Earth, lands, or countreys.*

r *Gods inhabiting the heavens.*

y These Fauns are supposed to have been some kinde of Baboons, Monkies, and the like, which the poor people seeing but seldome, thought to be Gods: for they are reported to have been little dwarfs, with crooked noses, hairy bodies, Goats feet, and some of them having 2. horns: these used oft to dance, with other such like wanton gestures.

Sabine maketh a doubt of it, whether they were men or devils.

ye believe that they can be safe enough.

in the earth, when as *Lycaon* durst plot mischief even against himself, the great God, having the thunderbolt in his hand, to be avenged of all his enemies, and who was chief of all the Gods, having all of them under him, even these themselves.

z *Lycaon a* λυκὸς, *Lupus.*

a The occasion of the Fable of *Lycaon*'s cruelty is thought by som to be this, that having

* *Known or noted for, or famous for it.*

* *Built,* [viz. *contrived or practised*] *treachery treason.*]

* *To me.*

When z *Lycaon a* * notorious for cruelty, hath * plotted mischief * [*or* [even] against *b* me,

ordained games for trial of masteries (in a hill called *Lycæus*) unto *Jupiter*, whom he therefore called *Jupiter Lycæus*: he there first offered an infant unto *Jupiter* upon his Altar, which cruelty made him notorious and odious to all, as eating mans flesh, and so entertaining *Jupiter*.

Others think it to be for murdering one of the hostages of the *Molossians*, and offering him in sacrifice to *Jupiter*; and so devouring them as Sheep, the Poets feign him to be turned into a Wolf, alluding to his name.

b This is thought to be spoken in favour of *Augustus Cæsar*, who escaped the treachery against him; not of *Julius Cæsar*, who was so murdered.

c who

c who both * possess & govern the (r) lightening * and [even] you [your selves.]

They all fretted together, and * (r) earnestly ask with vehement desire for him who durst do such things. * Even so as when that wicked hand * raged furiously to extinguish

c The name of the *Romans* was become famous, by the worthy acts of *Julius* & *Augustus Cæsar*, which was sought to be extinguished in *Augustus Cæsar*, so conspired against to be murdered cruelly, as *Julius Cæsar* had been before.

* *Have and rule.*

r *Thunderbolt.*

* *Who do possess and rule you.*

Hereupon the Poet shews the effect of his speech, how they all stormed, asking earnestly for him who durst attempt this.

* *Require earnestly with ardent [or fervent] studies [him] being bold to enterprize such things.*

r viz. *they asked for him to be punished.*

Then sets out the manner of their murmuring by a fit similitude: That like as when certain wicked conspiratours

* *So.*

* *Hand*, viz. *a company of wicked conspiratours.*

* *Doth cruelly rage.*

sought to extinguish the famous name of the *Romans*, by murdering *Augustus Cæsar*, as they had done *Julius Cæsar* before, all mankinde was astonished with the terrour of the sudden fear, and the whole world did dread exceedingly, so did they disdain.

guish * the name of the *Romans* in the bloud of the *Cæsars*.

* *The Roman name in the Cæsarean bloud.*

[All] mankinde was (r) astonished with so great a terrour of [such] a sudden * downfall, & the whole world (r) did dread exceedingly.

r *Amazed.*

* *Ruine [or utter overthrow] [intended or ready to have been executed]*

r *was horribly afraid, or trembled with fear.*

d Neither (Oh *Augustus*) [is] the piety of thy [(r) *Romans*] less * pleasing unto thee.

r *Subjects of* Rome.

* *Acceptable.*

Afterwards turning his speech to the Emperour *Augustus*, sheweth *Juiter's* acceptation hereof, that this love and piety of the *Romans*, for being avenged on those conspiratours, was no less pleasing to *Augustus* himself, than that was to *Jupiter*.

d The religion and love of thy people of *Rome*, who avenged the conspiracy against thee, is no less acceptable to thee, than the indignation of the Gods was to *Jupiter*, for the intendment against him.

Then

And then how *Jupiter* ſtaid the murmur of the Gods, enjoyning them ſilence both by his ſpeech and hand: and how all of them kept ſilence.

Then that * was to *Jupiter*; who after that he had repreſſed the murmure of the Gods *e* * with [his] ſpeech and hand; * all of them kept ſilence.

* *Hath been.*

* *with voice.*

* *They all held their peace.*

This ſheweth, the former to be meant of *Auguſtus Cæſar.*

e The Poet expreſſeth the geſture of them who command or cauſe a ſilence.

And after that the noiſe was repreſſed by his gravity, that *Jupiter* ſpake to them all again, quieting them in this manner. That, that bloudy *Lycaon* had paid dearly for it, and therefore that they ſhould not be any further carefull, nor fret themſelves about it.

After the * noiſe was (*r*) ſtaid being repreſſed by the gravity of the (*r*) Regent, *Jupiter* again brake off the ſilence with this ſpeech. (*r*) He indeed hath

* *Clamour.*

r Huſht.

r Jupiter their governour.

r That bloudy Lycaon.

* Paid the punishment, viz. he hath dearly bought it.
* Dismiss ye [or let go] this care of requiring him to be punished.
* I will teach what [was] admitted [or committed] [and] what the vengeance is.

f This seemeth to be a plain alluſion unto that ſpeech of GOD which he uſeth to *Abraham*, before the deſtruction of *Sodome*, *Gen.* 18.20,21. and ſo *Gen.* 11.5. concerning the builders of *Babel*, and an imitation thereof.

* paid for it, * let this care paſs.

Notwithſtanding, * I will ſhew what a horrible fact he committed, and what (r) venge-ance I took of him.

f The (r) infamy of the (r) time had * come to our ears: Which I * deſiring [to be] falſe, * deſcend from the higheſt heaven. And [though I be the great] God

r *Punishment for revenge.*
r *Cry of the ſins.*
r *Age*, viz. *of the people of this age or time.*
* *Touched.*
* *Coveting or earneſtly wiſhing.*
* *Do ſlide down.*

And to give them full content, he relates unto them both the horrible fact which *Lycaon* had committed, and how he took vengeance of him.

Herein he ſets down firſt the occaſion thereof, *viz.* how the general cry of the wickedneſs of that age had come to his ears.

And ſecondly, how he (wiſhing the cry to be falſe) came down from heaven to try it.

[yet]

That thus, though he was the great God, yet he did view the earth in the likeneſs of a man.

Here he aggravates the ſin of all mankinde, that it were too long to tell how much wickedneſs he found every where, that it was greater than the cry.

And that to the end to ſearch out that notorious and abominable cruelty, reported of *Lycaon*, he paſſed through *Arcadia*, going over *Menalus* that famous hill of *Arcadia*, notable and horrible with wilde beaſts, and ſo over *Lycæus* and *Cyllenus*.

[yet] I (*r*) view the earth * under the ſhape of a man.

* It is too long *to tell how much wickedneſs is found every where: the (*r*) infamy it ſelf * was leſs than (*r*) the truth.

I had*paſſed *g Menalus* being dreadfull * for the (*r*) dennes of wilde beaſts.

r *Compaſs about*

* *Under a humane ſhape, viz. in the likeneſs of a man.*

* *It is a long delay*

* *To number or reckon up.*

r *Report or cry.*

* * *Hath been.*

r *The wickedneſs it ſelf.*

* *Gone over.*

g *Menalus* is a City and famous Mountain of *Arcadia*, named of *Menalus* the ſon of *Arcas*.

* * *Horrible, or very fearfull to cauſe horrour.*

* *With.*

r *Cruel wilde beaſts.*

And the * Pine-groves of cold *Lycæus*, (r) with *h Cyllenus* a mountain of *Arcadia*, dedicated to *Mercury*. As *Lycæus* is a mountain there, dedicated to *Pan*.

(r) Afterwards I enter into the * seat and * barbarous house of the (r) *Arcadian i* Tyrant.

* When as now *k* it drew towards night.

* I signified * that a *l* God was come, and the * com-

* *A Place full of Pine-trees.*

r *And the hill* Cyllenus.

r *And then, or from thence.*

* *Seats or habitations.*

* *Unhospital roofs, viz. place unmeet for hospitality.*

r *The cruel King of* Arcadia, *viz.* Lycaon.

* *when the late twilight drew on the night.*

* *I gave signs* [*or tokens.*]

* *A God to have come.*

And how afterwards he came to the seat and the very house of the Tyrant *Lycaon* himself.

In the shutting in of the evening.

And caused notice to be given, that the great God was come.

i Cruel Kings in *Ovids* time were called tyrants, which had formerly been called Kings.

k Crepusculum is taken for the twilight, either in the evening or morning, when it is doubtfull whether it be day or night, of *crepera*, signifying doubtfull.

l Deum may seem here to be taken for *Jupiter*, the great God, *viz.* father of Gods and men.

Whereupon the common sort having yet some fear, began to fall to prayer.

But that *Lycaon* first derides their prayers.

Secondly, glories that he will make an experiment, to try whether he were a God or no, or but a mortal creature, and that he would make that past all doubt.

And thirdly, prepares for the murdering of him,

* *Common people.*
* *Had begun.*
r *To adore and worship me.*
* *In the first [place.]*
r *Scoffs or laughs at.*
* *I will prove, saith he, by and by, by an open difference, or a manifest peril or experiment.*
* *Neither the truth shall be doubtfull, or to be doubted of.*
r *Kill or dispatch.*

mon sort * * began (r) to pray: [but] *Lycaon* at * first (r) derides [their] godly prayers.

* By and by, quoth he, I will try by a plain experience, m whether he be a God or a mortal [man.] * Neither shall the truth be any more to be doubted of.

[So] he prepareth to (r) destroy

m He would make it plain whether he was a God or no, thus; because if he was a God he could not be killed.

viz. of *Jupiter* himself, by an unexpected death, to catch him being heavy with sleep in the night, and so this onely experiment of the truth would please him.

stroy me being heavy with sleep in the night, by * an unexpected death. This experience of the truth pleaseth him.

* *A Death not thought of.*

Neither is he content therewith, but he cuts the throat of one of the (r) Hostages sent * from the n *Molossians*.

Fourthly, that he not yet contenteth herewith presently cuts the throat of one of the Hostages sent to him from the *Molossians*.

r *Pledges*, viz. *men sent to him for performance of promises.*

n *Molossi* were a people of *Epeirus*, of whom *Lycaon*, having overcome them in war, took Hostages, one whereof he killed that he might set him before *Jupiter* to banquet with.

* *From the Nation of the Molossians.*

And so * he did partly seeth his joynts being [*his*] *limbs half-dead, with hot water.*

* *He partly mollified [or boiled soft]*

And of him causeth part to be sod, and part roasted, and so to be set before him,

half-

half-dead, [and] partly * roasted them.

* *Roasted [the] with fire put under [or put to them.]*

But as soon as ever these dainties were set before him upon the table, he forthwith turned upon that cruel Tyrants head his house, meet for such a Master, and consumed it to ashes with revenging fire.

Which * so soon as he had set * upon the table; * I overturned upon the masters head, *Al.* with a revenging flame, his houses being worthy [to be] burnt.]

* *Together.*

* *To the tables.*

* *I overturned the roofs, being meet houses, with revenging flame upon the Master.*

Al. *The house or houshold Gods worthy of revenging fire.*

And then how the wretch being terrified fled away, and getting all alone into desert woods.

(r) He (r) being terrified flyeth away: and getting the * (r) solitarines of the countrey,

r Lycaon.

r *Affrighted with the burning of his house.*

* *Silence or quietnes.*

r *The woods.*

He

r *Howleth wonderfully like a wolf.*
r *Assaieth in vain to speak.*

He (r) howleth out, and (r) endeavoureth to speak, but all in vain: o from that [time] he runs mad: and useth his greedy desire of [his] accustomed slaughter upon (r) beasts, and (r) now also doth he * delight (r) in bloud.

Howleth out like a Wolf:

And endeavouring to speak, but not able, runs mad with fury.

o *Lycaon* was driven into madness because he could not speak.

* *His mouth gathereth a furious woodness from that time.*

r *Beasts instead of men.*
r *Like as when he was a man.*
* *Rejoice.*

And instead of men fall upon beasts, devouring them as he was formerly wont to devour men.

And so still delights in bloud.

r *In shedding bloud.*

p *Lycaon* is feigned to be turned into a Wolf, because he was so given over to greedy covetousness, that he lived of spoil as a Wolf.

p His (r) garments * arms into legs.

r *Cloaths or apperel.*
* *Go away or vanish.*

His garments were turned into hair, [his]

Thus are all ravenous and cruel oppressours, Wolves in the shapes of Men.

are

are turned into (r) hairs, [his] arms * into legs.

(r) r *Rough or great hair.*

* [*Grow forth, or are changed.*]

So that he becomes in all things a Wolf; yet keeping ſtill the prints of his old ſhape.

He is made a Wolf, and [yet] he keeps the prints of his old ſhape.

Having the ſame hoary grayneſs.

* He hath the ſame * grayneſs, the ſame * grimneſs of [his] * lookes.

* *There is* [*to him*] *the ſame grayneſs.*

* *Hoarineſs or white gray colour.*

The ſame grimneſs of his looks.

* *Violence or fierceneſs.*

* *Countenance.*

The ſame gloring of his eys; and the very ſame picture of cruelty.

* The ſame gloring of his eys, the ſame picture of cruelty.

* *The ſame eys do ſhine* [*to him*] *there is the ſame image of cruelty, or fierceneſs.*

FABLE

FABLE VII

Of the general Deluge, and deſtruction of the world thereby, for the overflow of iniquity, and the repairing the ſame again.

ONe houſe * is overthrown; but not one houſe alone hath been worthy (r) to periſh: q * cruelty reigns through all the

After that the Poet had ſet out the wickedneſs of the time in this horrible fact of *Lycaon*, and the vengeance which *Jupiter* took of him for the ſame, he proceedeth to declare that all the world be-

the

* *Hath fallen, or is fallen.*

q *Erynnis* is taken for a Fury of Hell, delighting in diſcord and war, and a taker of vengeance on ſuch eſpecially as are impious againſt their parents.

r *To be overthrown.*

* *Cruel fury reigns what* [*way*] *the earth lieth open*, viz. *every where.*

ing likewise filled with cruelty, *Jupiter* fully resolves to destroy all in like manner.

That although this one house was overthrown, yet it was not one house alone that had deserved it, but even all mankinde was worthy to perish.

Because cruelty so reigned every where, that a man would have thought that all sorts had conspired and bound themselves by oath, to commit all horrible wickedness.

the world.

* (r) You would think that all men had sworn together to commit all horrible wickedness.

* (r) Let all of them * presently abide the punishment which they have deserved * to endure, *[for] so I have (r) decreed.

r Part [of them] approve the * speech of *Jupiter* by voice, and

* *You may think [them] to swear so horrible wickedness.*

r *A man would think that all men had bound themselves by oath to commit all kinde of mischief.*

* *All of them let them give the punishment, &c.*

r *Let them have all according to their deservings.*

* *More quickly.*

* *To suffer.*

* *So my Sentence [or decree] stands.*

r *Determined.*

* *Sayings.*

r This seemeth to be an allusion to the manner of the Senatours of *Rome*, in giving their sentences or voices.

And therefore he decrees to deal with them all, in taking vengeance according to their desert.

And this is the determination of his sentence, which he will not revoke.

* put

* *Put unto pricks or gonds.*

* *Chafing, displeasure, or fit of indignation.*

r *By giving their assent, or assenting.*

r *They all take to heart the loss of mankinde.*

r *Destruction.*

r *They demand of* Jupiter.

* *What the fashion of the earth shall be, being deprived [or destitute.]*

r *Should be.*

r *Who should worship or do any honour unto them.*

* put spurs unto him [thus] * moved: others fulfil [their] parts (r) with [their] assents.

Yet notwithstanding (r) the (r loss of mankinde is a grief unto [them] all, and (r) they ask, * what (r) shall be the form of the earth being deprived of mortal [men,] (r) who

Hereupon all the rest the Gods approve of *Jupiter's* decree.

Some by speech setting him on,

Others by their assents agreeing thereunto.

Yet here the Gods make sundry doubts concerning this matter. And first they are all troubled for this utter destruction of mankinde. And then demand what the form and condition of the world should be, being utterly dispeopled,

and deprived of mortal men. Who should do them any worship or service?

Whether he thus prepared a way to deliver the earth to the wilde beasts, to be wasted by them?

should

To all which *Jupiter* giving answer, first for the general, bids them them not to fear; for that he would have a care of all these things.

And for mankinde that he would raise up another off-spring far unlike this former, which he would destroy, and of a more admirable beginning, *viz.* by changing even very stones into men and women, as followeth after.

should bring (r) Frank-incense unto their Altars: [thus] prepare * to deliver to the wilde beasts the earth to be* destroyed? * *Jupiter* bids them asking such like things, not to * fear, * for that he would have a care of all other matters, and promiseth [* that there should be] an (r) off-spring unlike unto

r *Incense or sacrifice.*

* *To give over the earth to be wasted with wilde beasts.*

* *Dispeopled or wasted.*

* *The King of the Gods forbid them, asking such like things to fear.*

* *Tremble.*

* *For [he said] the rest [or other matters] to be afterwards a care to him.*

* [*To be.*]

r *Issue or generation.*

the former people of a * wonderfull beginning.

* *Marvellous original, ſtock or birth,* viz. *by changing ſtones into men and women, as followeth after.*

And even now was he * ready to * diſperſe his (r) lightenings upon all the earth:

* *About.*

* *Scatter or ſpread, or throw abroad.*

r *Thunderbolts.*

But he feared, leſt bychance the holy * heaven ſhould catch the flame * by ſo many fires (r) [under it] and the whole ſ * heaven ſhould * be ſet on fire.

* *The whole earths.*

* *Skie.*

* *Conceive [or catch] flames.*

* *From ſo many, &c.*

r *Upon the earth.*

ſ The Axletree about which the heaven is ſaid to be turned, put for the whole heaven.

* *Axletree.*

* *Begin to burn*

And here he was ready to have ſcattered his lightening, and thrown his * thunderbolts throughout all the earth.

But that he feared leſt hereby the very heavens ſhould be ſet on fire, by ſo * many fires every where under them.

And withall remembred that it was decreed, that such a destruction by fire should come in the end of the world.

For that the time should come, wherein earth, sea, and heavens being set on fire should burn, and the whole frame of the world should be dissolved.

Hereupon he layeth up his thunderbolts forged by his Smiths the *Cyclopians*.

He also (r) remembereth that *t* * it was decreed, * that the time should come, * Wherein the Sea, Earth, and Palace] of Heaven being set on fire, should burn, and the * curious frame of the World should be dissolved. [His] * thunderbolt * made by the hands of the *u Cyclopians* are (r) laid up.

r *Calls to minde.*

* *To be in the Destinies or Fates.*

* *A time to be present.*

* *In which [time] the sea, in which, the earth and palace [or court] of heaven being catched [by fires] must burn.*

* *Huge mass [or building] of the world so full of work, [or that cost so much labour] must labour [or faint.]*

* *Davis.*

* *Framed, forged, or hammered.*

r *Laid aside to be reserved against the last destruction by fire.*

t Fatum according to the *Stoicks*, is the decreed order of things, whereby the world is governed necessarily.

u The *Cyclopians* are said to have been *Jupiter*'s Smiths, which make him thunderbolts. They were Giants of *Sicily* having but one eye, and that in the midst of their forehead.

A * (r) contrary punishment pleaseth [him] to destroy * all mankinde (r) under the water; and to send down * mighty rain from every part of Heaven.

* *Divers.*
r *It pleaseth him to have a punishment contrary to that by fire, viz. by water.*
* *The mortal kinde.*
r *By water.*
* *Great showres or sudden storms of rain out of all the heaven.*

And resolveth of a contrary destruction, *viz.* to destroy all mankinde with a Floud of waters: and that chiefly by sending down a mighty rain from every * part of heaven.

[And * therefore] he forthwith shuts up the x North-winde in the * caves of y *Eolia.*

* *To that end.*
x *Aquilo*, the North-winde is so called, because he cometh flying boisterously as an Eagle.
* Eolian *caves.*

And to this purpose he presently shuts up the North-winde in the caves of the countrey of *Eolia*, where *Eolus* rules them.

y *Eolus* is feigned to be the son of *Jupiter* by *Aceſta*: and he is said to be the God of the Windes, because being Prince of *Eoly*, he found out much the reason of the Windes, and by certain signs to foretell what Windes would blow, and so was thought to have the Windes at command.

And

And likewise all other windes which drive away the clouds and the rain.

And * all other windes which * drive away the clouds (*r*) brought in;

* *Whatsoever other blasts.*

* *Put to flight, or cause to fly away.*

r *Spred over.*

And instead of them sends abroad the South-winde, the principal procurer of rain.

And he sends out the South-winde.

Which is described thus, for the more easie understanding the rainy nature of it.

z The South-winde flies abroad *a* with wet wings,

z The South-winde is thus described, because it is commonly wet.

1. That he comes flying with wet wings.

* Having his terrible countenance covered with * darkness as black as Pitch.

* *Having covered his terrible &c. or being covered in respect of his countenance or as concerning his countenance.* Syn.

* *Pitchy darkness,* viz. *black clouds.*

a The Windes are said to have wings, for the swiftness of them.

2. That he hath his countenance terrible and covered with darkness as black as Pitch.

[His] beard [is] * loaden with * abundance of rain, the * water floweth from his (r) hoary * locks.

3. That his beard is loaden with rain, and that rain floweth from his hoary locks, all bedewed.

* *Heavy o full.*
* *Huge showres and storms.*
* *Wave.*
r *White with dew.*
* *Hairs.*

Little clouds sit in [his] forehead, both [his] feathers and bosome (r) distill like dew.

4. That in his forehead sit little clouds, his feathers, bosom, and all distill like dew.

r *Drop down as the dew, or send down a dew.*

And as he * wringed with his hand the clouds hanging all abroad;

5. That he wrings the clouds in his hand.

* *Pressed the clouds hanging far and wide, with his hand.*

b (r) A crash is made, and

Whereupon followeth immediately a wonderfull

* huge

b Fragor is the noise of things broken, *a frango.*

r *There followeth a crash.*

crash, and the rain poureth down abundantly from the sky.

And lastly, how the rain-bowe which is said to be the messenger of *Juno*, arrayed in her sundry colours, gathereth water likewise, and ministreth rain unto the clouds.

Then is set down the effects of all these; that by the violence of the mighty rain,

The standing corn is beaten down every where.

* huge showres are poured from the (*r*) sky.

c The rain-bowe which * *Junoes* messenger *d* being arrayed with divers colours, (*r*) conceiveth waters, and * affordeth matter unto the clouds.

The standing corn * is beaten down, * and the *e* hopes of the husbandmen ly altogether

* *Dense or thick storms.*

r *Heaven.*

* *The messenger of* Juno *having put on divers colours.*

r *Receiveth or gathereth within it self.*

* *Bringeth nourishment unto the clouds*, viz. *water to fill them.*

* *Are cast or thrown down.*

* *And the vowsly deplored* [*or bewailed, or desperate*] *to the husbandmen.*

c Iris, the rain-bowe is said to be the messenger of *Juno* & sometimes of *Jupiter*, because appearring after dry weather, she is said to foreshew showres, and after rain fair weather, *ab εἴρω, dico.*

d She is said to be arraied with divers colours for the sundry colours of it, made in the clouds by the reflexion of the beams of the Sun or Moon.

e Vota, may be taken for their corn, which they had begged with many vows and prayers.

desperate: and also the labour of the long year * being frustrate perisheth utterly.

* *Made vain, [or become vain and fruitless] perisheth.*

Neither yet * is the anger of *Jupiter* content (r) with his own heaven; but * [his] azure coloured brother *Neptune*, helpeth him (r) with [his] aiding waves.

* *The anger of Jupiter is content.*

r *To pour down waters onely from heaven.*

* *[His] azure [or sky-coloured] brother, viz.* Neptune *God of the sea.*

r *With the forces of his waves.*

(r) He calleth together * the Gods of the *f* Rivers: who after

r Neptune.

* *The Rivers.*

f Amnis ab ambiendo, Varro.

And all the hope and labour of the husbandman utterly perisheth.

And besides all these, the Poet sheweth, that for the increasing and furthering of this destruction by waters, *Jupiter* in his wrath not content onely to send down rain from heaven in this manner,

Procures moreover his brother *Neptune* the God of the seas and waters to help him with his forces.

How *Neptune* forthwith cals together all the Gods of the Rivers.

that

To whom so soon as ever they were entred his Palace, and come into his presence, he speaketh to this purpose,

That he was not now to use any long exhortation: but that they all presently send out their forces,

That they open the fountains of their rivers,

Remove all all hinderances which might keep in their waters,

And give a free liberty to all their streams.

And then followeth

that they * entred the house of their *g* King; we * are not now, quoth he, to use any long exhortation: pour out your forces: open [your] * fountains, [for] so there is need; and * having removed all hinderances, *(r)* give the whole *h* rains to [all] your streams.

i (r) He

* *Have entred the roofs of their Tyrant.*

** *Tyrant*, viz. Neptune.

* *Must not.*

* *Houses*, viz. *the fountains which are said to be the houses of the rivers, or rather of the Gods thereof.*

* *The great dam [or heap of earth keeping in the water] being removed out of the way.*

* *Send ye in.*

r *Give liberty to all your great rivers to overflow.*

r Neptune.

g Tyrant is sometimes taken in the good part, for a good King, ruling justly for the good of the subjects.

h Habenas.] A metaphor from Horses which are staied with bridles.

i Neptune had no sooner commanded, but these return.

their obedience and readiness, that *Neptune* had no sooner given this command, but that they all straight return.

had

had [thus] commanded.

r *The Gods of the rivers return.*
" *Unlooſe the mouths to their fountains.*

(r) Theſe return, and " ſet open the mouths of their fountains.

Set open the mouths of the fountains of their Rivers,

r *The great rivers or ſtreams.*
" *Rouled.*

And [ſo] (r) they are " tumbled into the ſea " with a violent courſe.

Whereby the waters flow out with all violence, and are rouled towards the ſea in an outragious manner.

" *With an unbridled courſe, or outragiouſly.*

k As the thunderbolt is aſcribed to *Jupiter*, ſo a three-forked Mace to *Neptune*, wherewith he ſmiting the earth maketh it to tremble, and ſo the earthquake, which is ſaid to be made by the burſting of vapours, or waters out of the earth.

r Neptune.

k (r) He himſelf [alſo] ſmit the earth with his three-forked Mace; " ſo that it

And moreover, how *Neptune* alſo himſelf ſmites the earth with his three-forked mace.

" *But it*, viz. *the earth.*

(r) Trem-

Whereupon it trembleth exceedingly, and presently by the quaking thereof sets open all the passages of the waters and springs within it

(r) Trembled, and * set open the passages of the water * in the moving [thereof.]

r *Quaked exceedingly.*

* *Made to ly wide open the ways.*

* * *With her motion or trembling.*

And hereby the flouds run all abroad, and rush thorow the champain fields.

The *flouds running all abroad, do rush throgh the open fields.

* *Great Rivers flowing wide and far.*

Carry away with all violence,

And * carry away with violence

* *Snatch away, or whirl away.*

Groves of trees,

(r) groves of trees, together with

r *All manner of trees.*

Sown corn,

the * sown corn, and

* *Sown fields.*

Cattel,

also cattel,

Men,

and men,

Houses,

and * houses; and [all] * the

* *Roofs of houses.*

place

places of the worship of their Gods, together with their sacred things.

* *The inward places of their houses where they worshiped their Gods, and so their houshold Gods also. Here it is taken for all places of worship, as Churches, Chapels, &c.*

Churches and Chapels. Houshold Gods with all their sacred things.

If any house (r) uncast down and could * withstand so great an evil: yet the * water (r) being higher covereth the *l* top * thereof, and the towers ly hid being * overwhelmed under the *m* * vast waters.

r *Not cast down by the force of the waters.*

* *Resist.*

If any house remained standing by the strength of it,

* *Wave.*

r *Being above it.*

Yet the water still increaseth till it cover the tops thereof.

So that the highest towers are covered and overwhelmed under the vast waters.

(r) And now the sea

And that there was no difference be-

and

l The top of the house was called *Culmen*, *a culmo*, because they were wont to be thatched with straw.

m Gurges, signifieth properly any deep gulf or whirling place in a River.

* *Of this.*

* *Prest or covered.*

* *Gulf, or deep waters.*

r *There was no difference between sea and land, all was like a Sea.*

tween sea and land.

and * land had no difference;

* *Earth.*

But all things were main sea.

(r) All things were n sea, * even

r *The sea covered all.*

* *Also the shoars were wanting, viz. no shoars did appear.*

n *Pontus* the sea called *Pontus Euxinus*, here put for the sea in general.

No shoars appearing any where.

the very shores were wanting to the sea.

Then followeth that lamentable fight,

That one gets up into a hill to save himself.

* One man * gets up into a hill, another

* *This [man.]*

* *Occupieth, or possesseth, viz. taketh a hill.*

Another sits in a boat to preserve life,

sits in a o crooked boat:

o The boat is called crooked, because both the fore-part and hinder part are so commonly, and other parts of it.

Rowing where he had ploughed but hard before.

And * roweth there, where he had ploughed of late.

* *Draweth, [or guideth] his rudders there, or thither.*

And sailing over not onely standing corn, but also tops of villages overflowen,

(r) He sails * over the standing corn, or the * top of (r) a drowned

r *Another [man.]*

* *Upon.*

* *[Over] the tops.*

r *A village drowned.*

Farm:

* *He, viz. another man.*

Farm: * another catcheth fish in the top of an Elm.

That now they might catch fish in the tops of trees.

r *The iron which the Mariners cast down into the sea by a cable to stay their Ship.*

† *So fortune carried it, or would have it or so it happened.*

(r) The anchor is fastened in the green medow, † as it fell out:

The anchors of their Ships are fastened in the green medows instead of the bottom of the sea.

p The keels or bottoms of the ships put for the whole ships.

r *Ships.*

r *Go over the vineyards.*

r *Places set with vines.*

Or the crooked (r) keels (r) do cover the (r) vineyards lying under them.

The keels of their Ships float over the vineyards, lying drowned under them.

* *Even now, or a little before.*

r *Nimble.*

And where * of late the (r) slender Goats * did feed;

And where of late Goats and other cattel did feed.

* *Have cropped grass.*

* *There now.*

r *Filly, and great.*

* There the (r) ill-favoured * sea-calves do now (r)

There sea-calves and other like Monsters of the sea do wallow now.

lay

lay their bodies. r *Wallow.*

The very sea Nymphs do wonder to see the groves, cities, and houses under the water.

q (*r*) The nymphs of the sea do wonder at the groves, and cities, and houses under the water: also the Dolphins * abide in the woods, and * do run up and down amongst the thick boughs, and beat upon (*r*) the tossed Oaks. The Wolf swimeth amongst the Sheep; the water carrieth the

r *The sea Nymphs.*

q Nereides, sea Nymphs so called of *Nereus* their father.

The great Dolphins and other huge fishes of the sea dwell, as birds in the woods,

* *Hold or possess the woods.*

Swim up and down amongst the boughs of the trees,

* *Do oft run in, to the high branches.*

And beat in the swimming against the Oaks tossed in the waters.

r *The Oaks tossed with the waters.*

The Wolves and Lions swim amongst the Sheep.

The water carrieth all away.

* taway.

* Brown or weasel-coloured.

* tawny-coloured Lions.

The water * beareth away the r Tigres, neither doth the ſ force of the thunderbolt [help] the Bore.

Neither doth their wonderfull ſwiftneſs help the Tigres,

Nor fierceneſs the Bore, though his violent rage be like the thunderbolt.

* Carrieth.

r The Tigre is a beaſt of wonderfull ſwiftneſs.

ſ This may be underſtood alſo of the tuſk of the Bore, wherewith he ſmiteth and piercеth like a thunderbolt.

r The force of the wilde Bore, who is carried with ſo great violence againſt the hunter, that he may ſeem to have the very power of the thunderbolt, or lightening.

* Neither.

* Profit.

r Hart.

* Taken away.

*Nor yet do the ſwift legs * avail the (r) Stag, being * carried away [with the waters.]

Nor yet the light legs ought avail the Stag.

(r) The bird likewiſe wandring with weary wings falleth down into the ſea, * having

The poor bird having long wandered up and down with weary wings, yet at length falleth into the ſea, finding no place at all for reſt or ſuccour.

r All ſorts of birds, or more ſpecially the Swallow, which in flight moſt wanders up and down.

*The earths being ſought long where ſhe may ſtand or ſtay.

long

long ſought the earth where ſhe might reſt.

The outrageous waters covered all the leſſer hils.

* The outragious ſwelling of the ſea had * covered the *t* hills.

* *The unmeaſurable liberty.*

* *Overwhelmed the leſſer hills.*

t Tumulus & tumore.

And new ſurges ſtill ariſing, beat upon the tops of the higheſt mountains.

And (*r*) the (*r*) new waves * beat upon the tops of the mountains.

r *The great and unuſual waters.*

* *Beat againſt.*

Finally, for mankinde, the greateſt part thereof is violently whirled and carried quite away by the waters.

The greateſt part [of men] is * whirled away violently by the water: (*r*) whom the water ſpared,

* *Snatched away.*

r *They who eſcaped drowning, perished with hunger.*

And if any by chance ſcape the violence of the waters, yet they languiſh away with long faſting, and utterly periſh for want of food.

* Thoſe long * faſting doth overcome

* *Long faſtings do tame [or ſubdue] them with a helpleſs [or ſuccourleſs] living.*

vercome through lack of (r) food.

u x * *Phocis* * severeth the (r) *Aonians* from the (r) *Actean* fields.

(r) [It was] a fruitfull (r) land whilest it * remained a land, * but at that time,

A part of the sea, and a (r) broad field of sudden waters.

Al Where * the mount (r) *Parnassus*

Here the Poet having thus shewed the general destruction of all things by this deluge, proceedeth now to shew how onely *Deucalion* and *Pyrrha*, were preserved, by whom mankinde was repaired; and first setteth down the place where they were preserved, *viz.* in the mountain *Parnassus*, in the countrey of *Phocis*: which *Phocis* is described that it did ly between the *Aonians* and *Acteans*, severing them.

u Here followeth a description of the mountain *Parnassus*, in the top whereof *Deucalion* and *Pyrrha* were preserved, by whom after mankinde was repaired.

x Some make this an *Hypallage*. That the *Aonians* separate *Phocis* from the *Acteans* or *Athenians*, according to the Tables of the Geographers.

r *Sustenance.*

* Phocis *a fruitfull land, whilest it was a land*, &c. *severeth.*

* *Separateth, or divideth.*

r Boetians.

r Athenian *fields, or fields of* Acte, *where* Athens *stood, or the countrey of* Attica.

r *which was.*

r *Countrey.*

* *Hath been, or was.*

* *But* [*it was*] *a part of the sea at that time, and*, &c.

r *Large or spacious.*

Al. *where the mountain* Parnassus *being high, with two tops.*

* *A high hill.*

2. That it was a fruitfull land whilest it remained a land. But that at this time it was all overflown, and like unto the main sea. 3. That in this countrey stood the hill *Parnassus*, which is also described.

sus

1. By the height, that it did seem to reach almost to the stars.

2. By the tops. That it had two tops, the height whereof went above the clouds.

And onely this mountain remained uncovered of the waters, by reason of the height.

How *Deucalion* and *Pyrrha* his wife, carried in a little ship staid here upon this mountain.

And how first when they were come to land; in token of their thankfulness, and to pacify and obtain the favour and help of the Gods, they adored the Nymphs and Gods of that mountain, to whom it was consecrated.

fus by name * reacheth almost unto the * stars, with two tops, and * goeth above the clouds with his * height.

y * When as *Deucalion* being carried in a little * ship * together with his wife, * stayed here, for the sea had covered the rest:

Al. He adoreth the *z r*) *Corycidane* Nymphs,

r *Named* Parnassus.

* *Seeketh or goeth up unto the stars, or ascendeth.*

* * *Celestial signs or Skies.*

* *Goeth beyond.*

* *Top.*

* *where, or here where* Deucalion.

* *Boat or Lighter.*

* *With the consort or companion of his bed, or bed fellow.*

* *Sticked here.*

Al. *They adore Nymphs of* Coryceus.

y This seemeth to be a plain allusion to the resting of the Ark of *Noah* upon the mountain of *Ararat.*

Ratis is most properly a Lighter, made of pieces of Timber, pined together, whereon Hay or other like things are dragged or drawn with Horses on Rivers.

z Coryceus is a cave in the hill *Parnassus*, dedicated to the Nymphs.

and

a Themis Jupiter's sister, (of whom he begat Minerva) Goddess of Justice, commanding men to ask nothing of the Gods, but that which was lawfull and meet, whereof she had her name of δέμις, fas, or justum.

b Themis is feigned to be the chief governour of the Oracles, viz. of Religion, for that reason which is in nature doth teach all sorts that there is a God, and that this God is of due to be worshiped: & doth maintain this opinion, being engraven in the mindes of men in, by the general consent of all Nations, as Tully saith: vide Sabin.

* Divine powers of the mountain, viz. Apollo, Bacchus, and the Muses to which Parnassus was consecrated.

r Themis the fore-teller of the secrets of the Destinies.

* Held the Oracles, or gave answer concerning the Destinies, as Apollo did after.

* There was not any man better than he

* Nor more loving equity or justice.

* More reverencing the Gods, [or a more devout worshiper of the Gods.]

and the * Gods of the Mountain,

And a (r) Themis the destiny-teller, who at that time b * gave answers from the Gods.

* There was not a better man than he,* or one that more loved equity, or any one * that more reverenced

And especially Themis the Goddess of Justice, who at that time was Lady and President of the Oracles, and gave answers unto them who sought for help, or to know secrets of the Gods, as Apollo did after.

Here the Poet setteth out first that holiness and and integrity of these two parties who were thus preserved, by whom mankinde was so repaired, to whom also the Gods had such respect.

That there were not any better in the earth than they, nor any more just, or more devout, and more true worshipers of God.

the

the Gods than ſhe.

And ſecondly, that hereupon *Jupiter* ſeeing the world thus overflown as a Pond.

After that *Jupiter* ſeeth * the world (r) to ſtand as a Pond with (r) liquid Fens,

* *The globe or compaſs of the earth.*

r *To ſtand all overflown as a Fen.*

r *Waters ſtanding all abroad as in a Fen.*

And onely one man and one woman to be left alive of all the world, and all alone;

And one onely man to remain *Al.* of ſo many (r) thouſands,

Al. *Of ſo many thouſands even now.*

r *Thouſand men.*

And one-ly one woman to be remaining of ſo many thouſands,

And theſe two both of them moſt harmleſs creatures, and moſt devout worſhipers of God:

Both of them (r) harmleſs, both * devout worſhipers of God:

r *Innocent.*

* *Worſhipers of the divine power or God.*

He * di-

* *Cast asunder, severed or scattered.*
* *Great showres [or tempestuous weather] being removed with the North winde.*
r *Lands.*
* *To heaven, and the sky to the lands*, viz. *the waters which had covered all being removed.*
* *Anger*, viz. *violent overflowing.*
* *Remain or abide.*
* *And also the triple-pointed [or three forked] dart being laid away, [or being put to it] the sea asswageth [or calmeth] the waters.*
Al. *Using his 3. forked Mace.*

c The North-winde scattereth the clouds and bringeth fair weather.

d The three-forked Mace is ascribed to *Neptune*, as is thought of some, for the three parts of the World which the Ocean sea compasseth about, and for that in places near the sea are oft earth-quakes, and inundations with the earth-quake; and thereupon is *Neptune* feigned to smite the earth with his three-forked Mace, as before.

sperſed the clouds, and * having removed the mighty rain with the c North-winde.

He ſheweth both the (r) earth * unto the heavens, and the heavens unto the earth.

Neither doth the* rage of ſea * continue: * and alſo *Neptune Al.* having laid aſide d his three-forked Mace, aſ-

He in compaſſion diſperſeth the clouds;

And drives away the rain with the North-winde.

And ſo begins to clear both the Heaven & the Earth by removing the clouds from the ſkies, and the waters from off the face of the Earth, that both Heaven & Earth might be ſeen to one another.

He abateth alſo the rage of the ſeas.

His brother *Neptune* alſo, who had ſo helped in increaſing the Floud, he layeth aſide his

ſwageth

triple-forked Mace.

Asswageth the waters.

Calleth forth his Trumpeter *Triton.*

Who straight appears upon the sea,

Having upon him a Robe of a native purple-colour.

Him he commands to sound a retreat to the flouds and streams, therewith to recall them all.

swageth the waters: and calleth forth [that] * azure-coloured *Triton* [his Trumpeter] appearing above * the deep, and *having his shoulders covered with (r) a native *e* purple colour; and commands him to *f* blow with [his] sounding shell,

* *Sky-coloured, or Sea-coloured.*

* *The deep [Sea.]*

* *Covered upon his shoulders, or in respect of his shoulders.* Syn.

r *A purple robe.*

e Murex is a shell-fish, of the bloud whereof purple-colour is made, here put for the colour it self, or a Robe dyed with that colour.

f Triton is a sea-monster, like to a man in the upper part, and in the nether part like unto a fish; he is of a sky-colour, and hath a shell like unto the great Cockle. He is feigned to be *Neptune*'s Trumpeter, who by a sound can asswage the seas: and the reason thereof is, because he both soundeth loud in a shell, and when he is heard, or appeareth, he then foreshoweth a calm to follow.

g Triton's Trumpet described.

and now to recall the * flouds and ſtreams * by [this] ſign given unto them.

* *waves and flouds.*

* *A ſign being given [that they may return,] or a retreat being ſounded.*

g (r) * He taketh unto himſelf [his] hollow Trumpet writhen * wider and wider, * which waxeth bigger like unto a top fromthe very ſmalleſt end.

He forthwith takes his Trumpet.

r Triton.

* *A hollow Trumpet is taken to him [or of him.]*

* *Into wideneſs or a broad compaſs.*

* *Which increaſeth from the loweſt top [or mouth, or point] like the ſharp end of a top.*

* [His] Trumpet [I ſay] which (r) ſo ſoon as it conceiveth the * blaſt in the

Which ſo ſoon as he had ſet unto his bedewed mouth, and that it felt his blaſt,

* [*His*] *Trumpet* [*I ſay is taken.*]

r *So ſoon as it began to be blown* [*or to ſound.*]

* *Air or winde.*

midſt

midst of the sea,

It filled with the sound of it all the shoars lying under the whole heaven.

Filleth with the * sound [all] the shoars lying under compass of the Sun.

* *Voice.*

** *Both* Phoebus, viz. *the Sun rising and setting, or both East and west, or all between the East and west, and so under the whole Heaven.*

Then also * so soon (r) as it touched the * mouth of the God (r) distilling like the dew with his wet beard, and being blown, sounded the commanded retreats,

* *After that.*

r Triton *had set the Trumpet unto his mouth, distilling with his wet beard.*

** *Mouths of the God*, viz. *of* Triton.

* *Blown in, sang.*

So that it was heard of all the waters, both in the land and sea.

It was heard * of all the waves both

* *To all*, viz. *by and throughout all the waters.*

of

of land and sea.

And of what * waters soever it was heard, it [forthwith] repressed them all.

* *Waves.*

And now hath the sea [his] * shoars [again] the chanel * containeth the full (r) Rivers.

* *Shoar.*

* *Taketh or receiveth, or keepeth within the compass of it.*

r *Streams.*

The flouds (r) settle down, [and] the little hils do seem to * come forth.

r *Are diminished, and not so deep.*

* *Go forth, or they do appear.*

The ground ariseth, places

And so soon as ever it was heard of them it forthwith repressed them all;

That immediately the sea cometh within the shoars again.

The Rivers return and run within their chanels.

All the flouds do settle down; and as it were, little hils begin to appear.

The ground ariseth, waxing broader.

(r) do

The waters fall, waxing narrower.

(r) do increase, the * waters decreasing.

r *Wax greater and broader, as the waters diminish.*
* *waves.*

So that after a long time, the woods begin to shew their naked tops;

* And after a long *b* time the woods shew their (r) naked tops,

* *Also the woods shew their naked tops after a long season.*
b *Dies in fœmineo usitatius pro tempore.*
r *Uncovered and without leafs.*

Having still the mud hanging in their boughs.

and * keep the mud left in their * boughs.

* *Hold.*
* *Bough, branch or leaf.*

And finally, the world is restored again, that the face of the earth doth all appear.

* The world (r) was restored: which after that *Deucalion* saw * it made bare,

* *The Globe or compass of the earth, or upper face,* (r) *is to be seen again.*

Which when *Deucalion* saw how it was empty, and desolate, and silent,

And also the (r) desolate * earth * to be altogether silent,

* *Open*, viz. *empty of man and beast.*
r *Left alone, or desolate of man and beast.*
* *Earth.*
* *To do* [*or keep*] *deep silences.*

he ſpeaks thus unto *Pyrrha*, the tears *ſtanding [in his eys.]

He ſpeaks thus unto *Pyrrha*, with the tears ariſing in his eys.

* *Riſen, or ariſing.*

i A pathetical ſpeech, and full of affection, whereby *Deucalion* endeavoureth to binde *Pyrrha* more firmly unto him; and to move her to conſult for the repair of mankinde.

i k Oh Siſter, O [my] wife, O the onely woman (*r*) remaining alive,

O my Siſter, my deareſt wife, O woman onely left alive,

r *Survivour of all womankinde.*

k Deucalion and *Pyrrha* were brethrens children; for *Japheth*, as they ſay, had two ſons, *Prometheus*, of whom came *Deucalion*, and *Epimetheus*, of whom was *Pyrrha*.

Whom the common ſtock and * deſcent from the ſame Grandfather, and afterwards the (*r*) bed hath joyned unto me, * and now alſo

Whom ſo ſo near a deſcent, even from the ſame Grandfather, and afterwards the marriage-bed, and now alſo theſe very preſent dangers have thus joyned together:

* *Original of coſin-germans deſcended from two brethren*, viz. Prometheus, *and* Epimetheus.

r *Marriage.*

And ſo he calleth her Siſter in moſt kinde ſort, for that near bond, and after the ancient maner.

ſo

so these very dangers do joyn together:

* *Now the very dangers do joyn.*

Thou seest that we two are all the company that are left alive in all the world.

We two are the whole company of [all] the lands, which soever * the West and East do see;

* *The setting and rising [of the Sun] do see.*

The sea having utterly swept away all other living creatures.

the Sea * hath *l* all other living creatures.

* *Hath possessed the rest.*

l Cætera animantia.

And moreover, that this stay of our life is very uncertain.

Moreover, this (*r*) confidence of our life is not yet (*r*) sure enough;

r *Trust or stay.*

r *Certain.*

And how every little cloud doth now terrifie our hearts.

now * even the very clouds do terrifie [our] minde.

* *Even the clouds.*

Ah

* O [woman] to be pitied, what minde could be to thee now, if thou hadst been

* Ah poor soul to be pitied, what a heart shouldst thou now have had, if thou hadst been * preserved alone without me? * how couldst thou alone * endure [this] fear? * by whose comfort [couldst thou abide these] griefs?

O poor soul what a heart wouldst thou have had, if thou hadst escaped alone without me?

* Delivered from the Destinies without me?

* Snatched from the Fates.

* By what means.

* Bear the fear.

* By whom comforting [couldst thou endure these griefs?

How shouldst thou have been able to have endured this fear?

Whom shouldst thou have had to have comforted thee in thy griefs?

For why? I my self, (my [dear] wife believe me) if the Sea had thee * likewise, would fol-

As for my self (my dearest wife) if the sea had taken thee away, I would certainly have followed thee, and it should have had me too.

* Also, viz. in like manner as the rest of the creatures.

low

low thee, and the Sea should have me too.

And for mankinde, that is thus destroyed, O would to God I were able to repair it, by my ancient Father *Prometheus* skill, and to infuse souls, as he did into the formed earth.

For now all mankinde remaineth in us two.

So it hath been the good pleasure of the Gods.

And we remain the onely paterns of the same.

And thus *Deucalion* ended his speech.

m O that I were able to (*r*) repair the people by my Fathers * skill, and * infuse souls into * the formed earth Now [all] * mankinde remaineth in us twain. [For] so it hath * pleased the Gods, and we remain (*r*) samples of men.

* He had thus made an end of his speech,

m Prometheus (as is said before) formed the earth unto the image of man, and put into it a heavenly soul.

r *Renew, or restore again.*

* *Arts.*

* *To pour in.*

* *The earth being formed* [*or framed*] *viz. into the shapes of men.*

* *The mortal kinde.*

* * *Seemed good to.*

r *Onely patterns.*

* *He had spoken.*

and

and they [both] wept.

The Poet having thus lively set out the emphatical speech of *Deucalion*, concerning the restoring of mankinde, proceedeth to shew the effects which followed.

How they both wept.

* *It pleased [them.]*

* Then they thought it good to pray unto the heavenly * God, and to seek his aid by the *n* sacred * Oracles.

* *Divine power.*

n Sacræ sortes] were taken for such answers and prophecies as were drawn out by lot, and were known by the lots.

* *Lots.*

And thought this the onely means for effecting hereof;

* *There is no delay.*

* They made no longer delay: * they go together to * the waters of *o Cephisus*.

* *They go unto.*

* *The* Cephisian *waters.*

First, to pray to the heavenly God, and to seek his aid herein by the sacred Oracles.

o Cephisus is a River flowing out of the bottom of *Parnassus*, near unto which the Temple of *Themis* stood.

† *And not as yet liquid, viz. clear or pure, [but muddy.]*

†Although not † clear

And secondly, how they made no longer stay, but went both together forthwith to the River *Cephisus*, a River flowing out of the bottom of the Hill where they were.

as

And there, though the water thereof was not yet clear, but onely gotten in, and running within the chanel,

Yet they ſprinkled the ſame upon their cloaths and heads.

And thence turned preſently unto the Temple of the ſacred Goddeſs *Themis*, which ſtood near thereunto.

The roof whereof was all, as overgrown with moſs, filthy and loathſom.

as yet, but now [onely] (r) cutting the known Fords.

† From thence ſo ſoon as they had ſprinkled the waters lightly touched

† Upon their cloaths and head, (r) they turn their ſteps unto the *p*† Temple of the ſacred (r) Goddeſs, the † roof whereof * was loathſome with filthy moſs,

r *Keeping within their chanels or known banks.*

† *and then ſo ſoon as they have bedewed* [*or ſprinkled*] *the liquours taſted* [*or drawn up*]

† *To their garments and head.*

r *They go.*

† *Place of worſhip, or Chapel.*

r Themis.

†*Tops of which were foul* [*or filthy, or overgrown.*]

p Delubrum is conjectured to be of *Deus*, (*ut candelabrum a candela*) a place where any God is worſhiped: or of *diluendo*, becauſe the Heathens uſed to ſprinkle them before they prayed or worſhiped in them.

r The altars of Themis.

and (r) [her] Altars

And her Altars

* Fires.

stood without * fire.

stood without fire.

* As they have touched.

* As soon as they touched the

And thirdly, how as soon as they touched

* Steps or greeces.

* stairs of the Temple,

the stairs of the Temple,

* Lieth down, or fals down.

both of them * fall down,

both of them fell down

* Groveling, or flat on their faces.

* Humbly upon the ground, and

humbly upon their faces,

* Being in great fear.

*trembling,

And trembling

* Gave kisses to the cold stone.

* kissed the cold (r)

kiss the stones thereof.

r Stones of the stairs.

stone.

And finally,

And thus they spake:

thus they make their prayer unto Themis:

r Gods.

If the (r) divine powers being over-

If the Gods can be over-

* With just prayers, viz. with prayers of just men.

come * with the prayers of the just,

come by the prayers of the just,

* Wax milde, or do relent.

* begin to

if they can be appeased and their anger asswaged.

be

be appeased again: if the anger of the Gods be *assuaged,

O *Themis* tell us by what means the loss of our kinde may be repaired, and help (O gracious Goddess) for the restoring of all things again.

O *Themis* tell [us] by what * device the loss of our (r) kinde may be repaired: and O most milde [Goddess] * bring [some] help to * mankinde being thus destroyed.

Hereupon the Goddess is moved with compassion at their prayers, and gives them this answer,

The Goddess is moved [at their prayers] and * gives [them] [this] answer,

* *Bowed*, viz. *can be moved, or pacified.*

* *Art*, viz. *skill or means.*

r *Stock or kinred*, viz. *mankinde.*

* *Is repairable, or is to be repaired, or restored.*

r *Gentle or gracious.*

* *Bring help to, or relieve, or rescue.*

* *The things drowned.*

* *Gave a lot*, viz. *an answer from the Oracle.*

ſwer, Depart ye out of the Temple;

Depart ye out of the Temple.

And (r) cover your * heads, and withall unlooſe your garments,

(r) *Hide.*

* *Head.*

* *And unlooſe your garments being girt, or ſlack them.*

Cover your heads, and let your garments looſe.

And [then] caſt the bones of [your] great * mother behinde your back.

* *Parent or grand-mother.*

And then caſt the bones of your great mother behinde your backs.

* They ſtood amazed long; but * *Pyrrha* breaks off the ſilence firſt, and refuſeth to obey the

* *They were amazed long, viz. wondring what the anſwer ſhould mean.*

* Pyrrha *the former brake the ſilence with her voice, viz. ſpake firſt.*

At this ſtrange anſwer they ſtood both amazed long; But *Pyrrha* breaking off the ſilence firſt, refuſeth to obey this commandment the of Goddeſs.

(r) com-

(r) commandment of the Goddeſs. [r] *Heſt.*

Beſeeching her with a trembling voice, that ſhe would pardon her therein, for not doing as ſhe commanded, for that ſhe feared exceedingly to hurt her mothers ſoul; by caſting of her bones in ſuch manner behinde her back.

And * beſeecheth [her] with a trembling voice, *that [ſhe] would pardon her, * for that ſhe feareth exceedingly, To hurt [her] * mothers ghoſt, * by caſting of her bones.

* *Prayeth with a fearfull mouth.*
* *That ſhe may give pardon to her.*
* *And.*
* *Mothers ſhadows or ghoſts.*
* *Her bones being [ſo] caſt or hurled.*

And yet in the mean time they both of of them oft repeat and ſeriouſly ſcan between themſelves the words of the Oracle, which were ſo obſcure with ſecret myſteries.

In the mean time they (r) repeat and * ſcan between

[r] *Repeat with themſelves, viz. meditate.*
* *Rowl often, or toſs in examining and pondering in their mindes.*

tween themselves the words of the * answer which was given being obscure with * dark * mysteries.

q And then *Deucalion* comforts * *Pyrrha* [his wife] with these * sweet words: * Either, quoth he, * our judgment deceiveth us,

Or the * answers are holy, and (r) * perswade us to no impiety.

And then begins *Deucalion* to comfort his dear wife with these sweet words,

Either (quoth he) my judgment deceiveth me much,

Or the answer of the Goddess is holy, and perswadeth us to no such impiety at all, much less to such as the words may import.

The

* *Lot being given.*

* *Blinde.*

* *Holes, or secret and hidden things.*

* Promethides, Prometheus *son*, viz. Deucalion *the son of* Prometheus.

*Epimethides, viz. Pyrrha, Epimetheus *daughter.*

* *Pleasing or gentle words.*

* *And either.*

* *Our cunning [or wit] is deceitfull to us, or the depth is hid from us.*

* *Oracles are godly.*

r *Command.*

* *Perswade no wickedness or unlawfull things.*

q *Prometheus* and *Epimetheus*, are feigned to have been brethren, sons of *Japhet*, as is said. *Prometheus* signifieth one who is wise, following reason, and so taketh advice before, or providing before, of πρὸ & μηδος, *consilium*, *Epimetheus*, one following sense and reason, foolish, taking counsel after the deed.

I suppose that by the great mother is meant the earth, and by the bones the stones in the body thereof.

And that we are commanded to cast those stones behinde our backs.

Now although *Pyrrha* was much moved at this conjecture of her husband, and both of them hoped well it might be so;

Yet they were still doubtfull, and both distrust in some sort the heavenly Oracle.

The great mother is [r] the earth: I suppose the stones in the body of the earth to be called bones; we are commanded to cast these behinde our backs.

Although [ſ] * *Pyrrha* be moved by this * conjecture of her husband,

Yet * their hope is doubtfull, and still both of them di-

* Titania *is.*

* *Divination or interpretation.*

* [*Their*] *hope is in doubt*, viz. *they hope doubtfully*, or *distrusting.*

[r] The earth is rightly called the great mother, for that all things in it both living, and without life are bred of it, and for that it nourisheth all living things, and receiveth all things dying, as into the bosom of it.

[ſ] *Titania* a name of *Pyrrha*, neece or grandchilde to *Japhet*, the son of *Titan*, who was the son of *Cœlum* and *Vesta*.

Notwithstanding thus they begin to reason with themselves.

struſt the heavenly * Oracle: but what ſhall it hurt [them] * to make a trial?

* *Admonition or counſel.*

* *To try.*

They depart and * cover [their] * heads, and * ungird their garments.

* *Veil.*

* *Head.*

* *Let looſe [their] coats.*

And * caſt the *t* ſtones commanded behinde their * backs.

* *Send.*

* *Footſteps.*

What can it hurt us to make a trial hereof?

Thereupon they depart, and as they were enjoyned,

They cover their heads,

Looſe their garments,

Caſt ſtones behinde their backs.

t This is thought to be feigned thereupon, that *Deucalion* a King of *Theſſaly*, after a great floud, wherewith all *Greece* is ſaid to have been overflown, is reported to have inſtructed the rude and ſavage people, and to have framed them by good Laws to put away their fierce, hard and untractable natures: and ſo to have cauſed them to leave the ſtony rocks and caves wherein they then lived, caſting them as it were behinde their backs, and to have gathered into companies and built them Cities. Or rather it is feigned of the Poets onely to ſignifie the depravation or perverſneſs of ſoul and body, or of mans nature.

The

And forthwith the stones (a matter incredible, but that antiquity doth give certain testimony unto it,)

The stones (who can believe this but that antiquity (r is witness?)

r *Hath witnessed it.*

Begin to lay away their natural hardness,

Began to * lay away [their] hardness, and their * stifness,

* *Put away.*

* *Rigour, sturdiness or roughness.*

To soften by little and little,

And to be * softened* by little and little, and being softened * to take a shape.

* *Made soft.*

* *By delay.*

* *To lead.*

And to take a shape.

Yea so, as some shape of man begins to appear;

* By and by as * they increased * and received a softer nature, * that some shape of man * might be seen,

* *Straightway, when as.*

* *They have increased and waxed bigger;*

* *And a softer nature hapned unto them.*

* *As.*

* *May.*

* though

* though not *[very] manifest, but as [an image made] of Marble newly begun,

Although not very manifest at the first,

* Not yet finished, and most like * impolished * pictures.

Yet like images wrought in Marble when they are newly begun, onely roughhewen, and not finished:

And most like unto impolished pictures.

Yet what part of them was moist with any (r) juice,

And what part of the stones was moist and earthy,

And also earthy, is turned into (r) the use of the body:

That is turned into flesh and blood.

* What is solid and cannot be

The solid parts into bones.

bowed,

* So.

* Manifest or apparant enough.

* Not exact [or perfect] enough.

* Rude or rough.

* Signs, viz. images or statues roughly hewen.

r Moisture.

r Flesh.

* what thing, or what part.

bowed, is changed into bones.

The veins of the ſtones, into veins of the body.

* What was * lately a vein, remained under the ſame name.

* *what [part] hath been.*
* *Even now.*

And thus in a ſhort ſpace, through the mighty power of the Gods,

* And [ſo] in a ſhort ſpace by the power of the Gods, the ſtones,

* *And ſo the ſtones ſent by the hands of the man, drew the face of men in a ſhort time by the divine power of the Gods.*

The ſtones caſt by the hands of the man are made men.

* Caſt by the hands * of the man, (*r*) took the ſhape of men.

* *Sent.*
* *Of* Deucalion.
r *Received the proportion and nature of men.*

And thoſe caſt by the hands of the woman are made women.

And the woman was repaired (*r*) by the womans

* * *Is.*
r *By the ſtones which the woman caſt behinde her.*

caſting

casting [of stones behinde her.]

Thereupon we are a hard kinde and * so experienced in labours.

Whereupon it is come to pass, that we are so hard a kinde;

And [thereby] do give * experiments u * from whence we have had our begining.

And do give continual experiments from whence we have had our begining, even from stones.

* *Having such experience [or proof] of labours, or so able to endure toil and hardness.*

* *Documents or demonstration.*

u Hence it is said to be that the *Grecians* call the people λάος of λάας, a stone.

* *Of what original we are bred, viz. whereof we are made.*

FABLE

FAB. VIII.

Of the restoring of the Creatures, by the sliminess of the earth and warmness of the Sun, and the killing of (r) *the* a Python *bred amongst them, by* Apollo's *shafts, in the remembrance whereof the* Pythian *games were ordained.*

r *The Serpent or Dragon.*

a By the Python or Dragon bred after the Floud, of the moist earth, is meant the rotten, noisom & pestilent vapors, which were caused by the inundation and general deluge, untill they were consumed by the beams of the Sun, signified by *Apollo*'s shafts.

The

b That living creatures may be bred of the moist earth made warm by the heat of the Sun, he sheweth that *Egypt* is a witness; where, after the inundation of *Nilus*, the clods are changed into divers shapes of living creatures by the power of the Sun.

These are here inserted by the Poet, not onely to shew the scituing of the rest of the creatures, but also for the more speaking hereto of the next Fable of *Daphne*, turned into a Laurel.

b THe earth brought forth (r) the rest of the living creatures, in divers * shapes, of its own (r) accord, after that the old * moisture * began to be thoroughly warm * by the * fervent heat of the Sun; and also the mud and the moist fens * Began to swell with heat, and the fruitfull heat thereof, The seeds of all things being in the same earth,

r *Other living creatures.*

* *Forms.*

r *Nature.*

* *Humour or moist earth.*

* *waxed thoroughly warm, or very hot.*

* *From.*

* *Fire.*

* *Have swelled.*

In this Fable the Poet proceedeth to shew the repairing of the rest of the creatures.

1. How mankinde being thus restored, the earth brought forth the rest of the living creatures, of all sorts, and that of its own accord.

And secondly, the means and manner thereof.

That so soon as the moist earth began to wax warm by the heat of the Sun,

And especially the mud in fenny places,

Began to swell by the

seeds

And nourished in that lively soil, as in the womb of their mother,

Increased, and took sundry shapes by little and little.

This he declareth by a similitude, and an instance of the like in *Egypt*, by the means of the River *Nilus*.

That even as when *Nilus* that great River of *Egypt*, running into the Sea by seven streams, hath overflown their fields, and is returned again within his banks,

seeds of [all] things.

Being nourished (r) in the * lively soil, as in the * womb of [their] mother,

Increased, and took some *shape * by continuance of time.

Even as when *c Nilus*, * which floweth into the sea by seven mouths, hath * left the * fields all wet,

r *In the earth ministring life.*
* *Quickening.*
* *Belly.*

* *Face or form.*
* *By delaying, staying or tarrying, or by little and little.*

* *Having seven streams or currents.*

* *Forsaken.*
* *wet fields.*

c *Nilus* is thought to be so named, *quasi νέος ἴλυς, novum lutum*, new clay or mud, because it overflowing every year, carrieth with it new mud, whereby the fields are manured and made exceeding fruitfull, and whereof these creatures are said to be bred.

and

* And hath restored his flouds to the ancient chanel.
* Flouds or current.
d Alveo Synaresis. * Chanel or water course.

and brought again [his] * streams into his ancient d * chanel,

And the fresh mud hath waxen very hot by the e * heavenly Sun,

r New mud or slime, or moist earth.

And that the fresh mud left behinde it, hath waxen warm by the beams and influence of the Sun.

e The Sun is specially so called aereum sidus, because of the heat and influence of it above the rest of the stars.

* Fiery sign or star.

The * ploughmen * turning over the clods do finde very many living creatures; and * amongst these they see some onely begun, * according to

* Tillers [of the ground or husbandmen]
* The clods being turned over.

The husbandmen as they plough and turn over the clods, do finde very many living creatures caused thereby.

And amongst the same, some they see onely begun to be formed, according to the short time they have had to be bred in.

* They see in these.
* By the very space of breeding, viz. according to the time of their breeding.

the

the short space of [their] breeding, some unperfect, and cut off by their shoulders: * and oft times in the same body one part liveth, another part * remaineth (r) rude earth.

Because * so soon as both the moisture and heat have * received (r) a temper, they conceive, and all things

Some unperfect, and as it were cut off by the shoulders.

And oft times they behold one part of the same creature living, another part thereof still remaining a very lump of earth altogether without shape or form.

Then he setteth down the reason hereof; for that so soon as moisture and heat have once received a right temper or mixture, they straight conceive, and so of these two are all things bred.

* *Cut short*, viz. *wanting shoulders or heads.*

* *And one part oft times liveth in the same body.*

* *Is:*

r *Unformed or unshapen earth.*

* *where; or when as.*

* *Taken.*

r *A right mixt proportion.*

* *Do arise.*

r *Moisture and heat.*

* *And whereas fire is a fighter [or adversary] to the water, a moist vapour doth create all things.*

r *Viz. moisture and heat mixed.*

r *Heat or warmness.*

* *Create, make, or fashion.*

* *For young ones, or things to be bred, or brought forth.*

* *where, or when as.*

* *Muddy, dirty, clayey.*

f Heat and moisture separate, do naturally disagree; but being mixed together rightly, they agree well, and are most apt for breeding all things.

* are bred of these (r) two.

* And although the fire be contrary to water, f yet (r) a moist (r) vapour doth breed all things, and a disagreeing concord is fit * for increase.

Therefore * so soon as the earth being * slimy by the late Floud, waxed warm by the hea-

And that although fire be contrary to water, yet a moist vapour, wherein moisture and native heat are rightly mixed, doth breed all things, and such a disagreeing concord is fit for increase of all young things.

Afterwards he cometh to apply this, to prove the truth of the manner of the repairing of all things.

That even in like sort so soon as the earth being all muddy and slimy by the late overflowing, began to wax throughly warm by the Sun-beams and heavenly influence.

venly

venly * Sun, and by the * heat from above,

* *Suns*, viz. *the continual shining and beams thereof.*

* *High heat, or piercing deep.*

It brought forth innumerable kindes of living creatures.

It brought forth innumerable * kindes, and partly (r) restored again the ancient * forms, partly (r) created new (r) monsters.

* *Shapes.*

r *Represented.*

* *Figures.*

r *Bred or fashioned.*

r *Mishapen things.*

Partly restoring again the ancient sorts which had been formerly;

And partly creating new monsters which had never been before.

It indeed * was unwilling [to breed * such,] * but yet it bred g thee also at that time, O thou (r)

* *would not.*

* *Them.*

* *But O thou greatest Serpent, it begot thee then also.*

g Apostrophe.

And that, howsoever it was utterly unwilling to breed such mishapen and ugly creatures,

Yet at the very same time it brought forth that huge deformed Dragon, called the *Python.*

most huge *h* * *Python*; and [thou] * Serpent being unknown [formerly] waſt a terrour to the * new-bred people: thou * coveredſt (*r*) ſuch a ſpace of the mountain.

i * *Apollo* killed this Serpent being * loaden with a thouſand * ſhafts, * having almoſt ſpent his whole quiver upon him,

Which having been altogether unknown before, became a terrour unto that new-bred people, for that his body covered ſuch a ſpace and compaſs of the mount where he lay.

Now this great and mighty Serpent *Apollo* flew, with a thouſand ſhafts, untill he had almoſt ſpent his whole quiver upon him,

h (*r*) By the *Python* is meant the abundance of peſtilent vapours cauſed by the Deluge, (as is ſaid before): it hath the name of πύθω, *putrefacio*, becauſe they were bred of the rottenneſs of the earth, conſumed by the beams coming from the Circle of the Sun, as from a bowe, *vide ſupra.*

i *Apollo* was painted with a bowe and quiver. By him was meant the Sun which deſtroyeth all noyſome vapours with his beams, as with arrows.

* *O unknown Serpent.*

* *New.*

* *Heldeſt or occupiedſt.*

r *So great a compaſs of the mount* Parnaſſus, *where thou waſt formed.*

* *The God holding the bowe.*

* *Heavy.*

* *Darts.*

* *His quiver almoſt drawn out* [*or ſpent*] viz. *emptied.*

quiver

although he had never used those before, unless against Bucks and Does;

Yet he so pierced him with these that all his black and deadly poyson poured out and so was shed by the wounds made thereby.

And lest that by tract of time, the memory of this famous victory and happy work should utterly perish.

quiver, although [he had] never used such like (r) weapons before, except * amongst (r) Deer, and (r) swift Roes; * so that his poyson was shed out [by them] through *k* black wounds.

And lest that * long continuance of time might blot out the * famous memory (r) of [this] work;

* He ordained sacred

r *Darts.*

* *In [killing] Deer.*

r *Bucks and Does.*

r *Wilde Goats.*

* *His poison being poured out through [or by] his black wounds.*

* *Ancientness or time.*

* *Fame.*

r *Of this slaying of this Dragon.*

* *He instituted games [to be] sacred in a famous contention, [or trial of masteries.]*

k Here seemeth to be an *Hypallage*, the black wounds for the black poison running out of his wounds, or else it may be properly, because poison maketh the part which is poisoned to be black.

cred games with a renowned ſtrife for maſteries.

Apollo ordained ſacred games to be renowned for the ſtrife and contention for maſteries,

* Being called Pythia.

* Which games were called the *l Pythian* games, by the name of the (r) ſubdued Serpent.

which were to be ever uſed therein.

And theſe games to be called the *Pythian* games, according to the name of this monſtrous *Python*, thus overcome, for a perpetual remembrance thereof.

l Pythia were Plays made in the honour of *Apollo* for ſlaying the *Python*.

r *Overcome, conquered or vanquished.*

r *In theſe games.*

r *What young man or youth ſoever.*

* *Had overcome [or got the maſtery or victory.*

(r) Here whichſoever of the young men * overcame by hand, or

And in theſe games moreover, that whoſoever did the beſt, and got the maſtery, at what ſtrife and contention ſoever in wreſtling, running or any other way, ſhould receive this honour to be crowned with a crown or garland made of the branches of the Eſcule-tree, in honour of *Apollo*.

feet

* feet, or wheel, * received (r) the honour of an *m* Esculе branch.

The reason also hereof, that these garlands were made of the Esculе tree, was this,

For that as yet there was no Laurel tree sprung up. And therefore *Apollo* compassed about the temples of his head comly with long locks, with writhen branches plucked from any kind of tree.

* As yet there was no (r) Laurel, and [therefore] *n o* * *Apollo* did adorn (r) the temples of his head being decent with long hair, * [with branches plucked] from any tree.

* *B feet.*

* *Took.*

r *A crown or garland made of the branches of the Esculе-tree in honour of the victory*

* *The Laurel tree was not yet.*

r *Bay-tree.*

* Phoebus *d d compass about or gird.*

r *His comely head.*

* [*With a crown or garland made*] *of phosis, any kinde of Daphne tree.*

m Esculus is a tree bearing mast almost as big as the mast of the Oak, & having leafs bigger. It was so named of *Esca*, and so honoured because in old time they did eat of the fruit thereof.

n This is here fitly brought in to make a way to the next *Metamorphosis*, how *Daphne* was turned into a Laurel, and so to ty this Fable fitly to that which goeth before. Thus is *Apollo* painted. *o Phœbus* is an *Epithet* of *Apollo*, proper to the Sun, signifying pure, for the brightness of the Sun.

FABLE IX.

a Of Daphne *turned into a Laurel-tree.*

* *b* DAphne * *c* the daughter of the River *d Peneus*, [was] the first love of * *Apollo*: * which not * Blinde fortune gave [unto him] but

The Poet intending here to set down the power of love, that it prevaileth with the most renowned, and withall the reward of chastity, descendeth unto this next Fable, how *Apollo* who had slain the Dragon, was yet overcome with the love of *Daphne*, and how she for her chastity was turned into a Laurel. And to this end sheweth, 1. That *Daphne*, *Peneus* daughter, was the first love of *Apollo*. 2. The means whereby he fell in love with her.

(r) the

a This Fable sheweth the power of love, that even *Apollo*, God of wisdom was overcome thereby: and also the reward of chastity in chast *Daphne*, turned into a Laurel, always green.

b Daphne signifieth a Laurel or Bay-tree, of δάω φονὴν, because when a leaf or branch of it is burned, it seemeth to send forth a voice by cracking. *c* It is feigned to be the daughter of *Peneus*, because the banks thereof are full of Bay-trees. *d Peneus* a River in *Thessaly*, running between *Ossa* and *Olympus*.

* *The first love of* Phoebus [*was*] Daphne, &c.

* Peneian Daphne.

* Phoebus.

* *Which* [*love.*]

* *Ignorant lot, or hap, or chance, or unskilfull fortune which hath no choice of things.*

That it was not by fortune, but through the anger of *Cupid* God of love, and that upon this occasion;

That *Apollo* being proud of his late conqueſt in killing the *Python*,

Seeing *Cupid* bend his bowe, diſdainfully ſcoffed at him,

Calling him wanton boy,

And demanding of him what he did with thoſe warlike weapons:

Becauſe that kinde of furniture, would rather become his ſhoulders.

(r) the cruel anger of *e Cupid*.

f Apollo being proud * of his late ſubduing of the Serpent, ſaw this [*Cupid*] bending his *g* bowe:

* And what (quoth he) thou wanton boy haſt thou to do with theſe warlike weapons? * this furniture which thou beareſt becomes our ſhoulders;

r *The great indignation of the God of love.*

* *The Serpent lately overcom had ſeen this* [Cupid] *bending the horns* [*or tips of his bowe*] *the ſtring being brought to it,* [*or drawn up to it.*]

* *And he had ſaid, O wanton boy, what is to thee with theſe valiant weapons?*

* *Theſe things which thou carrieſt do become*, viz. *this bowe and arrows.*

e Cupid, God of love, ſon of *Jupiter* and *Venus*, or as ſome ſay, of *Mars* and *Venus*, *a cupidine*, of the carnal deſire which he is ſaid to work.

f Delius.] *Apollo* is ſo called of the Iſland *Delos*, wherein he and *Diana* are ſaid to have been born.

g The bowe and arrows, and alſo the firebrand are attributed to *Cupid*, to expreſs the wonderfull power of love, becauſe love is more piercing than either Iron or Fire; yea, more burning, for that love burns afar off, whereas fire burns onely things touching it, or near unto it.

Who

Who are able * without missing to wound the wilde beasts, to wound also the enemy; who lately * beat down with innumerable shafts the * swelling *Python*, * covering so many *b* acres of ground with [his] * pestilent belly. * Content thou thy self to * *i* kindle with thy *k* brand,

* *To give sure wounds to the wilde beast, to give wounds to the enemy.*

* *Made prostrate or slew.*

* *Swollen or proud.*

* *Pressing.*

b An acre of ground was so much as a yoak of Oxen could well plough in a day.

* *Belly full of poison.*

* *Be thou content.*

i *Irrito*, to stir up; *Irrito*, to make vain.

* *Provoke [or stir up] with thy fire-brand*

k *Fax*, *viz.* a fire-brand is

For that he was able not onely to smite wilde beasts with them, but even to wound the enemy.

Which he demonstrateth by a notable instance,

As that he had so lately beat down with his shafts and killed that ugly Serpent, which was so huge, that he covered many acres of ground with his belly full of poison.

Thereupon *Apollo* adviseth him, to content himself,

ascribed to *Cupid*, whereby the mindes of youth are enflamed with love.

I know

To kindle with his brand some silly loves, and not to meddle with his praises.

But *Cupid* answereth him:

That howsoever that bowe of his whereof he so gloried, was able to smite all living creatures; yet his bowe was able to wound even him being a God.

And therefore look how much all living creatures were inferiour to God, so much should *Apollo*'s glory be unto his.

I know not what * *l* [light] loves, * and meddle not with our praises.

* *Cupid* answered * him; (*r*(*Phœbus,* * be it so that *m* thy bowe * smites all living creatures (quoth he) [yet] (*r*) my bowe shall smite thee: and * how much all living creatures * are inferiour to God, * [so much] is (*r*) thy glo-

* *Loves*, viz. *wanton, sorry, or unbeseeming men.*

* *Neither arrogate, claim, or challenge to thy self our praises.*

* *The son of* Venus.

* *This* [Apollo.]

r *O* Apollo.

* *Let thy bowe smite all things.*

* *Fastens or shoots through.*

r *Thou canst not escape mine.*

* *By how much.*

* *Do yield or give place.*

* *Thy glory is less than ours* [*by so much.*]

r *Thy glory in shooting.*

l Thus he speaketh to *Cupid* in contempt.

m *Cupid*'s bowe and shafts more piercing than *Apollo*'s.

ry

ry leſs than ours:

[Thus] he ſpake, and * fluttering with his wings,

* He ſtood forthwith upon the ſhady top of *Parnaſſus*.

Having thus ſpoken, fluttering with his wings, he flew forthwith unto the ſhady top of *Parnaſſus* mount.

* *The air being dashed with his wings ſmitten together.*

* *[He not ſlow ſtood on the ſhady tower.*

n Cupid is ſaid to be armed with different ſhafts, *viz.* ſharp and blunt, golden and leady:

The reaſon is, for that all are not affected after one manner in love: one

And *n* drew * forth of his quiver two * arrows

And there ſtanding, he drew two arrows out of his quiver;

* *Out of his quiver bearing ſhafts [or full of ſhafts.]*

* *Darts.*

Of (*r*) divers * operations:

Thoſe alſo of divers qualities.

r *Contrary.*

* *Works or effects.*

* *This driveth [or chaſeth] away, the other maketh love.*

loves more fervently than another; and ſometimes one loves the other moſt vehemently, the other no whit affected, or diſliking all love, or elſe thoſe eſpecially who are ſo inamoured with them; as here it fell out between *Apollo* and *Daphne*.

way

way [love] the other cauſeth it.

The one of them cauſing love, having a ſharp head and all of gold.

That which (r) cauſeth [love] is (r) of Gold, and * glittereth with a ſharp * head.

r *Maketh.*
r *Golden.*
* *Shineth.*
* *Point.*

The other abating and driving away love, being of Cane filled with Lead, and having a blunt head.

That which * driveth it away, is (r) blunt, and hath Lead (r) under a Reed.

* *Driveth away love.*
r *without point.*
r *Under the Cane whereof that ſhaft is made.*

This leaden ſhaft he fixed in *Daphne*,

(r) The God fixed (r) this in (r) the Nymph *Peneis*:

r Gupid.
r *This blunt ſhaft.*
r Daphne, Peneus *daughter.*

But the other he ſhot into *Apollo*, piercing his very marrow through his bones.

but * he pierced the very

* *He hurt [or wounded] Apollo's marrow through his bones ſmitten through with the other.*

marrow

marrow of *Apollo* th rough his bones, with the other.

(r) The one [of them] * falls in love forthwith: (r) the other flieth * the very name of a lover;

r Apollo.

* *Loves.*

r Daphne.

* *The name.*

So that *Apollo* begins forthwith to be inflamed with love.

Daphne cannot endure to to hear of a lover.

* Solacing her self in the * thick woods, and in the (r) skins of the * wilde beasts which she took, and becomes an * imitatour

* *Rejoycing [or delighting her self.]*

* *Hiding places [dens or caves] of the woods.*

r *Cases.*

* *Taken wilde beasts.*

* *Being an emulatour or follower.*

But contrarily solaceth her self to live in the woods; and with the skins of wilde beasts which she killed.

Becoming therein a follower of chast *Diana* living unmarried.

of

Onely tied her hair together without any other curiosity.

So as although many suters sought her love, yet she despised them all.

And being male-content, living all alone without a husband, ranging the unwayed woods.

of (r) unmarried
* *Diana*,
o She had onely her head filleted up with a Rib-band.

Many sought (r) her: [but] she * despised all [her] suters;

[And] * being impatient [to hear of marriage] without a husband, she * rangeth the unwayed woods.

Neither

r *Unwedded [or rejoycing in perpetual virginity]*
* Phoebe.
* *A hairlace [or headband] did keep in her hairs, being put without law, viz. without any curious setting or tricking.*
r *Her love.*

* [*was*] *against [or turned away from] them, seeking [or her woers.]*
* *Impatient.*

* *Vieweth*

o Some expound it, she had onely a Coif upon her her head; which seems contrary to that after,

Et levis impulsos retro dabat aura capillos,
Et, speciat inornatos collo pendere capillos

Here also is shewed how *Daphne* became an imitatour of *Diana*, that she neglected the the trimming up of her head, and despised all men.

re-

* *Doth she care what Hymen, what love, what marriages are.*

p *Hymen* is taken both for the God of marriage, the marriage, and the bridal or wedding-song, *viz.* used to be sung at marriages.

* regards she p the bridal song, what love, or what marriage (r) is.

Neither regarded marriage nor love.

r *Means*

Oft times [her](r) father said:

Although her father oft times challenged and urged her,

r Peneus.

* *Daughter, thou owest me a son in law.*

* Thou owest me a son in law[my] daughter.

[Her] father said oft times, [my] daughter, thou owest me nephews.

That she ought him a son in law, and nephews;

r *Bridal solemnities, or marriage-songs*, viz. *marriage.*

q *Teda* is properly the middle or heart of the Pine-tree, which

She hating the (r) marriage q tapers as a (r) crime,

Yet she still disliking and detesting marriage as a crime.

r *Fault or blot.*

being kindled through the fatness in it, burneth like a Taper or Torch. The Tapers used at marriages are put here for marriage, because as *Plutarch* saith, they were wont to carry five burning Tapers before the new married parties,

Blushing

At length blushing modestly,

And foulding her arms about her fathers neck,

Maketh this humble request unto him:

That he would grant unto her to enjoy perpetual virginity,

Like as *Dianaes* father had granted unto her before.

Whereunto her father answereth, that he could consent;

But that yet her beauty hindered that desire of hers.

* Blushing modestly,

* And foulding about [her] fathers neck with [her] *r* fauning arms,

Said,

* Grant me [my] dearest father (*r*) to enjoy perpetual virginity:

* *Dianaes* father gave this to her before.

(*r*) He indeed * consents, *ſ* but [yet] [quoth he] this comliness [of thine]

* *Pouring over her beautifull countenance overcaſt with a shamefaſt red*, viz. *having her comely countenance overcaſt with a modeſt blush.* Syn.

* *And cleaving* [*or hanging*] *on the neck of her father with fauning arms.*

* *Give.*

r *To live a perpetual virgin or maid.*

* [*Her*] *father gave this before unto* Diana, *viz.* Jupiter Dianaes *fat her.*

r *Her father.*

* *Obeyeth or yieldeth.*

r Fauning arms are put for the arms of her, fauning. *Hypallage.*

ſ *Peneus* her father answereth her thus tenderly.

* *Hinders* [*or denies thee to live a virgin.*

(r) forbids thee to be [that] which thou * requireſt,

* *Wisheſt.*

* *And thy form doth repugn thy vow.*

* and thy beauty is repugnant to thy deſire.

t This is the ſpeech and relation of *Ovid.*

* Phoebus *loveth and deſireth the marriage of* Daphne *being ſeen.*

* *t Apollo* falls preſen tly in love with *Daphne*, and as ſoon as he ſeeth her he deſireth to marry her:

But *Apollo* preſently falls in love with her ſo ſoon as ever he ſeeth her, and deſireth to marry her.

And what he deſireth, he hopeth for: * but yet his own (r) Oracles do deceive him.

And as he is enamoured with her, ſo he hopeth and perſwadeth himſelf to obtain her; although his Oracle deceives himſelf.

* *And.*

r *Predictions, or foretelling to himſelf.*

And

And here the Poet sets out the vehemency of his love by a double similitude.

And as the light (r) stubble * is *u* wholly set on fire, when * the *x* ears are taken away.

That even as the stubble is burnt, when the corn is taken away, or as the hedges are set on fire by brands carelesly left by the traveller, toward the breaking of the day.

As [dry] hedges burn with (r) brands which *y* the (r) traveller by chance Either held too near [them] or left, now * about the breaking of the day;

So was the God wholly inflamed.

So (r) the * God is all inflamed, so * is his whole heart set on fire,

r *Hastæ, or straw.*

* *Are burnt.*

* *The awns or beards of the corn are taken away [or reaped.]*

r *Torches, or fire-brands.*

r *Passenger, or wayfaring man.*

* *Moved, or carried, or layed.*

* *Under or about the light [coming.]*

r Apollo.

* *went away into flames, viz. with the love of* Daphne.

* *He is burnt in his whole breast.*

u Adoleo is properly to burn sweet things.

x Arista is properly the awn or beard of the ear, put for the whole ear of corn, and that for the corn in it. *Metalepsis.*

y Travellers in the dark nights are wont to carry torches or fire-brands of some fat wood with them, to light them, which at the appearing of the day they cast out of their hands carelesly near hedges, or whereseever it happeneth.

and [thus] he nourisheth his (r) barren love with hoping [still.]

And nourished his barren love with increased hopes.

r *Vain, whereof he could look for no fruit or pleasure.*

He * seeth her untricked * hair to hang (r) in her neck.

Here also the Poet declares the means whereby his love was thus kindled more and more.

* *Beholdeth.*
* *Not adorned, or curiously set.*
* *Hairs.*
r *About her neck, or upon her neck.*

And what if they * were trimmed? quoth he, he seeth [her] eys * glistering like the stars: he beholds [her] z * lips, which it (r) was not sufficient

That her very hair, although untrimmed, did exceedingly please him; and therefore how much more would it, thought he, if it were set out!

So her eys glistering like the stars.

Her lips.

* *Bekemmed, or dressed up, or finely set out.*

* *Shining or glistering with fire.*

z *Osculabor, seemeth here to be taken for her little mouth, which especially commends a virgin.*

for

for him to see: *a* he praiseth her fingers and her hands.

And also arms, and wrists being bare * above the midst.

* What other parts are covered, he thinketh more beautifull; she flieth swifter than the light winde; neither staid she at these words * of [him] recalling her.

a He expresseth the conditions of elegant lovers, who thus commend all things in their loves.

b *Brachia* seem to be taken here for the upper part of the arm from the elbow to the shoulder, as *lacertus* for the nether part; though they are more usually taken contrarily.

* *More than a middle part, or the half.*

* *If any things lyhid, he thinketh* [*them*] *better or more excellent.*

* *Of* [Apollo] *calling her back.*

And fingers.

Hands.

Arms and wrists bare above the midst.

And therefore he thought those parts which were covered to be far more comly.

But she flies away swifter than the winde.

Neither would she stay, though he called her back by most kinde and loving words, in this tender sort;

1 I pray thee Nymph Peneis stay.

(r) O nymph Peneis stay, I pray [thee] I do not pursue thee * [as] an enemy.

O Nymph Peneis stay, I pray thee: I do not pursue thee as being thine enemy, like as thou dost fly from me.

* Being an enemy.

* O Nymph stay.

* Stay, O Nymph: [for] so * the Lamb doth fly the Wolf, so the Hinde [flies from] the Lion.

Stay O Nymph, thou flie'st from me even as the Lamb doth fly the Wolf, and as the Hinde flies from the Lion.

* The Ewlamb.

So the Pigeons fly the Eagle with [their] * trembling wings.

Or the Pigeons fly the Eagle with their trembling wings.

* A trembling [or flittering] pen or feather.

* Every [of them fly] their enemies; [but] * love is the

Every one of them flying from their enemys rage: But love is the cause why I thus follow thee.

* All [living creatures] fleet.

* Love is the cause to me of following [thee.]

cause

cauſe of my following of thee.

Then after in moſt lovely manner pitying her ſimplicity and danger, ſtill proceedeth to ſtay her, by adviſing her to take heed,

That ſhe fell not on her face with haſte,

Nor ſcratched her ſelf amongſt the thorns; and ſo he ſhould be the cauſe of her grief,

For that the places whither ſhe ſo haſted from him were rough,

And ſo perſwades her to run more moderately;

(r) [Ah] me wretch, [beware] thou fall not * on thy face, or * leſt the (r) thorns * ſhould ſcratch [thy] legs unworthy to be hurt, and I be the cauſe * of thy grief. The places (r) which [way] thou (r) haſteſt are *rough, run I pray

r *Alas, how would it grieve my heart if thou ſhouldeſt fall, &c.*

* *Prone or groveling forward.*

* *That.*

r *Briars or pricks.*

* *May note, or mark, or prick.*

* *Of grief, [hurt, or ſmart] to thee.*

r *Where.*

r *Runneſt.*

* *Sharp or pricky.*

and he would follow more leiſurely after her.

[thee] more (r) moderately, and * ſtay thy flight; I my ſelf will * follow on thee more * leaſurely. Yet * take advice, whom thou maiſt pleaſe: * I am no uplandiſh man. I am not a ſhepherd. * I do not here clownishly tend c herds or flocks.

And alſo to bethink her ſelf well, who it was that now did ſeek her love, and to whom ſhe might give content. That he was not ſome uplandiſh clown, Nor a fieldman tending herds or flocks.

r *Leiſurely, or ſoftly.*

* *Inhibit or abate.*

* *Follow after thee, or purſue thee*

* *Moderately.*

* *Inquire whom thom pleaſeſt or giveſt content to.*

* *I am not an inhabiter of the mountain, [or a rude fellow dwelling among the hills or crags.]*

* *I do not attend [or keep] here, being ſhiven-like [or unhandſom]*

c *Armentum* was taken for a company of cattle. as was fit to help ſome way in war for the work thereof: *grex* for a company of ſmaller cattle, as of Goats, Swine or Sheep. *heards of great cattle or ſtocks of leſs [as Sheep.]*

Then

That she indeed knew not from whom she fled, and therefore she fled from him.

And then doth the Poet most artificially set out *Apollo* wooing of her, and alluring her by mentioning his power, descent, knowledg and inventions.

That for his greatness he was Lord of *Delphos*, *Claros*, *Tenedos*, and the Palace of *Patera*: Being specially worshiped in all these places.

* Thou knowest not, O unadvised soul, thou knowest not Whom thou fliest, and * therefore fliest thou [me.] *d* * *Delphos* is mine, And *e Claros* and *f Tenedos*, and * the court of *g Patera* honoureth me.

* *O thou rash [maid] thou knowest not.*

* *For that cause thou fliest.*

* *The* Delphian *land [or the city* Delphos*] is mine, [or serveth me.]*

* *The Palace [or kingly place] at* Patera *serveth me.*

d Delphi, a City and people of *Boetia* by *Parnassus*, where the Oracle of *Apollo* was.

e Claros is said to be a City of *Lycia*, dedicated to *Apollo*, where also was an Oracle of *Apollo*.

f Tenedos a City of *Lycia*, or as some say of *Pamphilia*, under the protection of *Apollo*.

g Patera was also a City of *Lycia*, so called of *Patarus* the son of *Apollo* and *Lycia*, where *Apollo* was specially worshiped, whence he is also called *Pateraus Apollo*.

Jupiter

Jupiter is [my] * father: (r) It's * known by me both what shall be, and hath been, and [now] is: b *songs consort unto the instruments by me.

i Our shaft indeed is sure: but yet [there is] (r) one surer shaft than * ours, (r) which hath made [these] wounds in [my] empty breast.

And for his descent, that Jupiter was his father.

For his knowledg, that he was the God of wisdom; that by him alone, and by his Oracle were all things known, both past, present, and to come.

For his inventions, that he was the God of Musick, and inventor thereof.

So the God of Artillery or Shooting.

Howsoever, Cupid had one surer shaft than his, with which he had so wounded his heart with love.

* *Progenitour or begetter.*

r *By me it is known.*

* *Lieth open.* [*or is made manifest.*]

b *Apollo* is feigned to be the inventour of Musick, to commend the dignity thereof, as being invented by God, not by man.

* *Verses agree to strings or instruments by me*, viz. *I am the God or inventour of Musick, harmony, or melody.*

i And so of Shooting, for the Sunbeams so directly descending upon the earth, and destroying all noysom vapours.

r viz. Cupid's *dart of love, whereby he woundeth all.*

* *Our* [*shaft*]

r *That wounded my heart thus with love, which before was free from all affection thereof.*

Phy-

And finally, that he was the God of Physick; for that Physick was his invention.

And he was counted the chief helper of all through the world: That all herbs had their virtue and power from him.

And yet he complaineth of this love,

That it could not be cured by any herbs, not by all his skill.

That those arts which were able to cure all others, could do their Lord no good at all.

k (*r*) Physick is my invention; and I am called * the helper thorow the world: the power of herbs (*r*) is also subject unto us.

Alas for me, *l* That love * cannot be cured by any (*r*) herbs.

* Nor that the arts can do [their] (*r*) Lord any any good, which help all [others.]

r *I am the God and inventour of Physick and Surgery.*

* *The bringer of help and aid.*

r *Is from me, [or doth proceed from my gift.]*

* *Is curable, or able to be cured by no herbs.*

r *Means.*

* *Neither the arts do profit the Master, which profit all.*

r *Inventour or authour.*

k *Apollo* is feigned also to be inventor of Physick, because by the power of the Sun all herbs do flourish, whereof is special use in Physick for the health of man.

l *Daphne*, viz. the Laurel, is feigned to be thus loved by *Apollo*, both for the special use thereof in Physick, and also that the Bay-trees are so pleasant for students.

But

But [the Nymph] *Peneis* fled from * [him] as he would have ſpoken more, * *m* with a trembling pace, and left his words imperfect with himſelf.

* [Apollo] *being about to ſpeak more things.*

m Timido curſu, Hypallage, pro curſu timida.

* *With a fearfull courſe.*

But yet notwithſtanding all this ſpeech and labour of the God, the Poet ſheweth how the Nymph ſtill fled more fearfully from him, and left him with his ſpeech yet unperfect, and not fully uttered.

* And then alſo ſeemed ſhe * comely, the windes * made her body bare, And * the meeting blaſts did toſs her garments

* *And alſo.*

* *Decent.*

* *Made naked or bare [her] bodies.*

* *The windes meeting [her] ſhaked [or blew] her garments, being againſt them, or contrary to them.*

And how in her flight ſhe continually ſeemed more fair in his eys.

For that the windes, waving her garments as ſhe ran, uncovered ſome part of her body.

which

which were againſt them.

And every light puff of air did toſs her hair behinde her.

* And likewiſe every light puff did blow her hair behinde her.

* *And the light winde [or air] gave her hairs driven behinde her [or backwards.]*

So that her beauty ſtill increaſed by her flight.

[Her] beauty * was increaſed by [her] (r) flight:

* *Is.*

r *Running*, viz. *her running made her ſeem more beautifull.*

And how thereupon *Apollo* being your hfull could endure no longer ſo to ſpend his pleaſing words.

* but becauſe the * youthfull God (r) endures not any longer * to ſpend his pleaſing words: and

* *But for that.*
* *Young.*
r *Abides not.*
* *To loſe his flatteries [or fawning words.]*

But as his love incited him, ſo he made the faſter after her.

(r) as (r) love it ſelf * inciteth

r *That.*
r *Cupid himſelf.*
* *Admoniſhed.*

citeth [him,] he followeth her steps * with his pace more haftened.

As when the Grey-hound * seeeth the Hare in the * champain field, and (r) he * ſtrains at [his] prey by [his] footmanſhip, * the Hare (r) [ſeeks] ſafety. (r) The one * as cleaching the other, hopes ever

This ſpeed and ſtrife of both theſe two *Ovid* ſetteth out by a moſt lively ſimilitude, taken from the running of the Grey-hound and the Hare.

That even as when the Greyhound purſueth the Hare in the champain field, he ſtrains at him with all his footmanſhip, the Hare as faſt to ſave his life.

The Grey-hound as at the back of the Hare

Hopes ever and anon to bear him away.

* *His pace being ſent forth [or haſtened] viz. ſwiftly.*

* *Hath ſeen.*

* *Empty or open field.*

r *The Dog.*

* *Seeks [or ſtretcheth] at the prey with his feet [or running.]*

* *He ſafety.*

r *Runs for his life.*

r *The Grey-hound.*

* *Like [to one] as it were ready to cleave to [the other] viz. cloſe to the Hare, ready to gather him up.*

and

Straining his steps, and thrusting out his snout to catch him.

The poor Hare is always in doubt whether he be catched, or no; and yet still hardly scapes out of the Grey hounds mouth and from between his teeth.

So was *Apollo* and the Nymph.

He swift through hope,
And she for fear.

and anon to hold [him] and strains his * steps * with his snout thrust out.

(r) The other is in * doubt, whether he be catcht and * is [still] delivered out of [his] very teeth, * scapes the mouth which touched him.

* So is *Apollo* and the Maid; (r) he swift in hope, she for fear.

* *Footsteps or prints of his feet.*

* *His nose being thrust forth to catch the Hare between his teeth.*

r *The Hare.*

* *Ambiguity or doubtfulness.*

* *Is snatched from the very bitings.*

* *Leaves the touching mouths.*

* *So the God* [is] *and the virgin is.*

r He [is] *swift in hope, viz. hoping to catch her, she for fear of being catched.*

Yet

Yet he which (r) followeth after being helped by the * wings of (r) love, (r) Is more swift, and (r) denieth [her any] reſt, and * hangeth even over her back, as ſhe was thus flying away; *Al.* and blows her ſcattered hair into her neck. * [But] when her ſtrength was ſpent,

(r) Purſueth.

* *Pens or feathers.*

(r) Cupid.

(r) *Is the ſwifter.*

(r) *will not let her reſt.*

* *Hangeth over the back of her flying.*

Al. *And blows upon her hair, being diſperſed about her neck, or through her hairs into her neck.*

* *Her ſtrength being ſpent, ſhe waxed very pale.*

Yet that at *Apollo* was more ſwift.

For that he was helped forward by *Cupid's* wings.

And therefore denied her any reſt;

Being ever hard at her back,

And with his very breathing blows her hairs into her neck, ſo that ſhe feels his breath.

Whereupon the Poet ſhews that her ſtrength was clean ſpent.

ſhe

And that so she waxed wondrous pale,

she waxed wondrous pale: and

And how then being urgently overcome with the violence of her running,

being overcome by the (r) labour of [her] (r) speedy flight,

r *Toil or wearisomneſs.*

r *Quick or haſty course.*

She looked unto her father *Peneus* streams,

* looking to the waters of *Peneus.*

* *Beholding the* Penean *waves, viz. the River* Peneus, *her father.*

Crying unto him to help her,

O father, help, quoth she, if [ye]

If that the Rivers had any such divine power, as to be able to succour her.

(r) Rivers have [any] (r) divine power.

r *Streams.*

r *Power of the Gods to help.*

And after prays unto the earth (sith that upon it she had too much pleased the fancies of others.)

O earth, quoth she, wherein (r) I have pleased overmuch,

r *I have overmuch delighted others with my beauty.*

* open [and receive

* *Gape, viz. to swallow me up.*

ceive me,] or destroy * this shape, by changing of it, which causeth me to be hurt.

* [This] prayer scarcely ended, * her joynts waxed stark.

The n * tender (r) parts about her heart, are (r) girt about with a thin bark.

Her hairs (r) [grow forth] into * leafs, her

That it would open its mouth and receive her quick, or at least destroy that shape of hers, which had been the cause of her misery, by changing it into some other form.

That this prayer of hers was scarcely ended,

But a sensless benummedness fell upon her,

That her joynts waxed stiff;

Her heart, and all her tender inward parts were compassed about with a thin rinde;

* *This figure by changing [it] which maketh that I be hurt.*

* *[Her] prayer scarcely ended, or she had scarce made an end of this prayer.*

* *A heavy drousineß [or sensleſneß] occupieth [or possesseth] her joynts or limbs, or sinews.*

* *Soft.*

n *Præcordia*, signifieth properly the fleshly skin called *Diaphragma*, or the midriff separating the heart and lungs from the stomack, liver, and other bowels: *quod cordi prætendantur*: but here it is taken for all the inward parts.

r *Intrails.*

r *Compassed about or girt in.*

r *Are changed.*

* *A leaf.*

Her hairs were turned into leafs; Her arms grown forth into great boughs;

arms

arms * into (r) boughs.

r *Branches.*

Her feet which even now were so swift, into roots, sticking fast in the earth.

[Her] foot * ere while so swift, sticks [in the earth] with immovable roots:

* *Even now so swift sleaves [or sticks] with slow roots, viz. her feet were changed into roots.*

Her beautifull countenance is turned into the top of the Laurel.

* [Her] countenance becomes the top [of the Laurel]

* *Her faces [or countenance] have a top.*

And one onely fresh green colour remaining on her continually.

(r) one shining brightness remains * therein.

r *There is in it onely a fresh green colour.*

* *In her, or in it.*

And hereupon *Apollo* loves this tree, as he did *Daphne* before.

o And [now] p *Phœbus* loves this [tree:]

o The Laurel hereupon is said to have been dedicated to *Apollo.*

p *Phœbus*, an Epithet of *Apollo*, or the Sun, and signifieth pure, because the Sun is pure from all grosness or corruption.

And putting his right hand upon the body of it:

and laying his right hand upon

* Stock.

* He feels as yet her breast to tremble under the new bark, viz. her heart to pant or beat.

* Members or limbs.

* He giveth kisses to the wood, yet the wood fled back from the kisses, or writhed away from them.

the * body of the tree,

* He ſtill perceives her heart to beat under the new rinde:

And embraceing the branches, as [her] * body, with [his] arms.

* He profereth kiſſes to the tree; but it writhed back from them.

To whom the God [thus ſpake;]

But [yet] ſith that

He ſtill perceives her heart to beat under the new bark.

And embracing the branches of it with his arms,

He profered to kiſs the tree,

But it writhed away from him.

And finally, how the God honoured it with this gracefull ſpeech;

thou

That sith it could not now be his wife, which he had so much desired, it should surely be his tree.

That he would wear it as an ornament both about his head, his harp, and quiver.

And so it should always serve to adorn all these.

And that moreover the conquering Emperours should ever in their triumphs wear a crown of Laurel, when as they went unto the Capitol in *Rome* with

thou canst not be my wife, * thou shalt surely be my tree: *q* * O Laurel-tree, [our] bush of hair, [our] instruments, our quivers shall (*r*) have thee ever [for an ornament.] *r* * Thou shalt be an ornament to the joyfull (*r*) Captains, when as the merry voice [of the

* *Certainly thou shalt be my tree.*

* *O Laurel-tree [our] lock [or bush of hair,] [our] harps, our quivers, shall have thee always [as an ornament] or thou shalt ever serve to adorn these.*

r *Enjoy or wear thee.*

* *Thou shalt be present to the joyfull Captains.*

r *Emperours.*

q The Poet elegantly numbers up those things which are commonly adorned with a Laurel-bough: as, the bush of hair, instruments and quivers, which properly belong unto *Apollo.*

r The Emperours in their triumphs wear a crown of Laurel. The Souldiers used to follow them, singing, [*triumphe*] *Io triumphe*, Triumph, Triumph.

solemn pomp, having all their Souldiers following them, crying, *Io triumphe*, Triumph, Triumph.

the * body of the tree,

* Stock.

* He still perceives her heart to beat under the new rinde:

He still perceives her heart to beat under the new bark.

* He feels as yet her breast to tremble under the new bark, viz. her heart to pant or beat.

And embracing the branches, as [her] * body, with [his] arms.

And embracing the branches of it with his arms,

* Members or limbs.

* He profereth kisses to the tree; but it writhed back from them.

He profered to kiss the tree,

But it writhed away from him.

* He giveth kisses to the wood, yet the wood fled back from the kisses, or writhed away from them.

To whom the God [thus spake;] But [yet] sith that

And finally, how the God honoured it with this gracefull speech;

thou

That ſith it could not now be his wife, which he had ſo much deſired, it ſhould ſurely be his tree.

That he would wear it as an ornament both about his head, his harp, and quiver.

And ſo it ſhould always ſerve to adorn all theſe.

And that moreover the conquering Emperours ſhould ever in their triumphs wear a crown of Laurel, when as they went unto the Capitol in *Rome* with ſolemn pomp, having all their Souldiers following them, crying, *Io triumphe*, Triumph, Triumph.

thou canſt not be my wife, * thou ſhalt ſurely be my tree: *q* * O Laurel-tree, [our] buſh of hair, [our] inſtruments, our quivers ſhall (*r*) have thee ever [for an ornament.]

r * Thou ſhalt be an ornament to the joyfull (*r*) Captains, when as the merry voice [of the Souldiers]

* *Certainly thou ſhalt be my tree.*

* *O Laurel-tree [our] lock [or buſh of hair,] [our] harps, our quivers, ſhall have thee always [as an ornament] or thou ſhalt ever ſerve to adorn theſe.*

r *Enjoy or wear thee.*

* *Thou ſhalt be preſent to the joyfull Captains.*

r *Emperours.*

q The Poet elegantly numbers up thoſe things which are commonly adorned with a Laurel-bough: as, the buſh of hair, inſtruments and quivers, which properly belong unto *Apollo.*

r The Emperours in their triumphs wear a crown of Laurel. The Souldiers uſed to follow them, ſinging, [*triumphe*] *Io triumphe*, Triumph, Triumph.

Souldiers] shall sing the triumph, and (r) the Capitol shall see the (r) long pomps.

r *The chief place in* Rome, *or the Palace of the City of* Rome.

r *Solemn sights or shews going in great length attending upon, or following them.*

f Before the posts which stand before the gates of the Emperours Palace in *Rome*, was set an Oak between two Laurels, to signifie that the safety of Commonwealth was to be preserved by the virtue and felicity of the Emperours. The Laurel was a sign of victory

f Thou shalt (r) stand even as a most faithfull keeper at the * Emperours posts before the doors, and shalt defend (r) the middle Oak.

r *Ward or watch.*

* *Royal posts, viz. before* Augustus *Palace door.*

r *The Oak set before the Emperours posts between two Laurel-trees.*

And as my head is

And also that the Laurel-tree should stand as a faithfull keeper, before the posts which are set before the gates of the Emperours houses; to wit thus, an Oak directly before the gate, with a Laurel on either side.

And finally, that as his head was al-

and triumph, the Oak of a Citizen preserved. Whereupon they whosoever had gotten any famous victory, were carried unto the Capitol, wearing a Laurel Branch or Crown; and he who had preserved a Citizen from the Enemy, with a Coronet made of Oak. *Sab.*

[ever]

ways youthfull, with his hair unpouled; so it should have this perpetual honour, to have the branches ever green, with flourishing leafs.

[ever] youthfull with (r) unpouled (r) hair, Thou in like manner always bear (r) the perpetual honours of [thy] * leafs.

r *Uncut.*

r *Hairs.*

r *This honour, that thou shalt be ever green.*

* *Leaf.*

And thus, *Apollo* having ended his speech,

Apollo had [thus] ended [his speech] the Laurel * assented with [her] boughs so lately made, and seemed to have * moved [her] top even as [her] head.

The Laurel gave her assent, by moving and inclining her top, as it were moving her head towards him.

* *Nodded unto [or inclined, or bowed unto him.]*

* *Tossed.*

FINIS.